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LECTURES

BY THE

MOST REVEREND

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THE FOUR GREAT EVILS OF THE DAY;

THE SOVEREIGNTY OF GOD;

THE GROUNDS OF FAITH.

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LECTURE I.

THE REVOLT OF THE INTELLECT AGAINST GOD.

ST. LUKE xviii. 8.

"But yet the Son of Man, when He cometh, shall He find, think you, faith on earth?"

BY this question our Divine Lord intends us to understand that, when He comes, He shall find many who do not believe, many who have fallen from the faith. It foretells that there shall be apostasies; and if apostasies, therefore that He shall still find the truth; but He will find also those that have fallen from it. And this is what the Holy Ghost, speaking by the Apostle, has distinctly prophesied. St. Paul says, "Now the Spirit manifestly saith that, in the last times, some shall depart from the faith, giving heed to spirits of error, and doctrines of devils." * And again, St. John says, "Little children, it is the last hour; and as you have heard that Antichrist

* 1 Tim. iv. 1.

cometh, even now there are become many Antichrists, whereby we know that it is the last hour."* The meaning therefore of our Lord is this; not that when He comes He will not find the Church He founded in all the plenitude of its power, and the faith He revealed in all the fulness of its doctrine. "The city seated upon the hill cannot be hid." The Holy Catholic Church is the "light of the world," and so shall be to the end. It can never be separated from its Divine Head in heaven. The Spirit of Truth, who came on the day of Pentecost, according to our Divine Lord's promise, will abide with it forever; therefore when the Son of God shall come at the end of the world, there shall be His Church as in the beginning, in the amplitude of its Divine authority, in the fulness of its Divine faith, and the immutability of its teaching. He will find then the light shining in vain in the midst of many who will be willingly blind; the teacher in the midst of multitudes, of whom many will be willingly deaf: they will have eyes, and see not; and ears, and hear not; and hearts that will not understand. As it was at His first coming, so shall it be at His second. This, then, is the plain meaning of our Lord's words.

And now, before I enter upon this subject, I wish to say a word of a superstition which,

*1 St. John ii. 18.

strange to say, pervades those who are willing to believe but little else. For in its incredulity the human mind is liable to fall into the greatest of all credulities; and one credulous superstition of these days is this: That faith and reason are at variance; that the human reason, by submitting itself to faith, becomes dwarfed; that faith interferes with the rights of reason; that it is a violation of its prerogatives, and a diminution of its perfection. Now I call this a pure superstition; and those who pride themselves upon being men of illumination and of high intellect, or, as we have heard lately, in the language of modern Gnosticism, "men of culture," are, after all, both credulous and superstitious.

God, who is the perfect and infinite intelligence—that is, the infinite and perfect reason—created man to His own likeness, and gave him a reasonable intelligence, like His own. As the face in the mirror answers to the face of the beholder, so the intelligence of man answers to the intelligence of God. It is His own likeness. What, then, is the revelation of faith but the illumination of the Divine reason poured out upon the reason of man? The revelation of faith is no discovery which the reason of man has made for himself by induction, or by deduction, or by analysis, or by synthesis, or by logical process, or by experimental chemistry. The revelation of

faith is a discovery of itself by the Divine Reason, the unveiling of the Divine Intelligence, and the illumination flowing from it cast upon the intelligence of man; and if so, I would ask, how can there be variance or discord? How can the illumination of the faith diminish the stature of the human reason? How can its rights be interfered with? How can its prerogatives be violated? Is not the truth the very reverse of all this? Is it not the fact that the human reason is perfected and elevated above itself by the illumination of faith?

There have been three periods of the human reason in the history of mankind. The first period was when the reason of man wandered alone, without revelation, as we see in the heathen world, and most especially in the two most cultivated races of the heathen world; I mean the Greek and the Roman. The second period was that in which the human reason, receiving the light of revelation, walked under the guidance of faith; that is to say, by the revelation of God of old to His prophets, and by His revelation through the incarnation of His Son in Christianity. Lastly, there is a period setting in—not for the whole world, not for the Church of God, but for individuals, races, and nations—of a departure from faith, in which the human reason will have to wander once more alone, without guide

or certainty; not indeed as it did before, but, as I shall be compelled hereafter to show, in a worse state, in a state which is in truth a dwarfing and a degradation of the human intelligence.

The first state, then, in which the reason of man wandered without revelation was the state of the heathen world. They had no knowledge of God, except by an obscured tradition which came dimly from the beginning. But the condition of the human reason under faith is an elevated and a nobler state. No man can read the Old Testament — the Book of Psalms, the Book of Proverbs, to say nothing of the prophetical books of the Old Testament — without perceiving at once that, in the most elaborate literature of Greece and Rome, there is nothing which, for intellectual elevation, refinement, and power, is comparable with them. When we come on to the period of Christianity, I may say, in one word, that the history of the progress and the perfection of the human intellect is the history of Christianity itself; and that Christianity has elevated, cultivated, developed, invigorated, and perfected the human intellect. Apart from all hopes of eternal life, and in its mere effect on this world, upon man as man, as a rational being, faith has been his elevation. Lastly, we come to that period of which it is my purpose now to speak. St. Paul, writing to the Thessalonians, says: "Be not easily

moved from your mind, nor be frighted, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand;" because, he says, that it shall not come "unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped." *

Now, I am not going to enter into the question of when that day will come; that is not a part of the message committed to me. Neither am I going to enter into an exposition of unfulfilled prophecies about the man of sin. But out of this epistle I take one word and one idea. Before that day comes there shall be "a revolt." Now, a revolt means a rebellion, a rising, a casting-off of obedience, and the erection of a self-constituted authority in its place. I will try to bring before you the signs and marks of this rising or revolt of the intellect of men that were once Christians, and to show that the intelligence of Christian nations has, in these last ages, begun to manifest the phenomena and signs of a departure from faith, which, though it can in no way affect the immutability, stability, and imperishable certainty of the revelation of truth, any more than blindness can cloud the sun at noon-day, nevertheless shows that there is a current carrying the

* 2 Thess. ii. 2–4.

minds of men away from faith in Christ and in God into the darkness of unbelief.

1. First of all, there exists at this day, and there has existed for two centuries, a certain number of men — few indeed — who profess themselves to be Atheists, or not to believe the existence of God. I am sorry to say we have among us a certain number of such men who, by their speeches and writings, profess this, which I must call not only a blasphemous, but a stupid impiety. I call it stupid for this reason. A man whom Englishmen are fond of calling the greatest philosophical intellect that England ever produced, in one of his essays, has used these words: Quoting the book of Psalms, he says, "The fool hath *said* in his heart, There is no God." It is not said, "The fool hath *thought* in his heart:" that is, the fool did say so in his heart, because he hoped there might be no God. He did not say it in his head, because he knew better. And this explanation is exactly what the Apostle has written, speaking of the ancient world: "The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made: His eternal power also and divinity: so that they" (that is, the nations who know not God) "are inexcusable;" "for, professing themselves to be wise, they became fools."*

* Rom. i. 20, 22.

And he goes on to explain the reason of it; "as they liked not to have God in their knowledge:" they had no love, no liking for Him; there was no moral sympathy with his perfections of purity, justice, mercy, sanctity, and truth. These things were out of harmony with their degraded nature; and because they had no love to retain this knowledge of a pure and holy God, therefore their intellects were darkened. And yet, notwithstanding all this, even these, who not knowing God, and not glorifying Him as God, worshipped and served the creature more than the Creator, these were not Atheists. So far from it, they were Polytheists: they believed in a multitude of gods. So profoundly rooted in human nature was a belief in God, that when they lost the knowledge of the one only true God, they multiplied for themselves a number of false gods. The human mind was incapable of conceiving the perfection of the one only true God, and it divided the Divine idea into a multitude of gods; but it was so profusely and instinctively filled with the notion of the existence of God, that it multiplied God, instead of rejecting His existence. The heathen world, therefore, is a witness and a testimony to the existence of God. It became superstitious, credulous, anything you will, but atheistic it could not be. Nay, more than this: even the learned men, the more refined and

the more cultivated, they also did not reject the notion of God; they became Pantheists, that is to say, they invested everything with divinity. The thought of God was so kindred to their nature, it had such a response in them, their intellect and their conscience testified with such constant accord to the reasonableness of believing in God, or in gods, that they invested all things round about them with a participation in the Divine nature. How, then, has it come to pass that men, in these last times, after receiving the illumination of the Faith, and knowing "the only true God, and Jesus Christ whom He has sent," knowing Him in His perfections, in His attributes, and by His works and grace,—that they should have fallen lower, I must say, than even the heathen world, that they should have come to deny the very existence of God?

They are, indeed, few in number; but, nevertheless, they are active and full of zeal to propagate their opinions. In France, there exists a school of Atheism which has a few disciples also in England; I mean the Positivist school of philosophy. The founder of it, Comte, taught that the human intellect has three periods: the first is the period of childhood, the second is the period of youth, and the third the period of manhood. Now, it says the period of childhood is the theological period, in which the human reason be-

lieves in gods or in God. The second period of the human reason is that which the founder of this school of philosophy calls the metaphysical period; and here is a refinement well worthy of note. He says, when men are men, they give up the superstition of believing in God; nevertheless, they fall into the superstition of believing in cause and effect, in law and principle, that is, in the metaphysical conceptions which are intrinsic through the inevitable action of the human reason. He treats these as superstitions. As the belief in God was a theological superstition, so the belief in cause and effect, and consequence, and principle, and law — all this is a metaphysical superstition. Well, the third state of the human reason, which is the perfect state of manhood, in what does it consist? In believing that which we can see, feel, touch, handle, test, weigh, measure, or analyze by chemistry. We may test the facts, but we must not connect them together. We must not say that one thing follows after another by a law, or is caused by it. An explosion of fire-damp is not caused by the candle being carried into the pit; it follows after the carrying of it into the pit, but it is a metaphysical superstition to believe that it is caused by it. This is what is called the scientific state of the human mind. And this scientific state of the human mind is when, having pushed over the horizon

and out of sight the idea of God, the idea of cause and effect, of law and principle, and all mental philosophy, we are reduced to this — that we may count and number and distinguish the things we see as phenomena and facts, but we must not connect them together, we must not form conceptions as to why they follow one upon another. And this is Science, the perfection of human reason! The immediate result of this, of necessity, is Atheism. I would ask, Is this the elevation of the human reason? Does this Philosophy dignify, or perfect, or exalt, or unfold it, or confer upon it knowledge greater than it had before? If there can be anything which dwarfs, and stunts, and diminishes, and distorts the human reason, it is this. Atheism, then, is a lower abasement of the intellect than was ever reached by the heathen world. More than this, it is a degradation and distortion of the human intelligence; and in proportion as the human intelligence departs from the knowledge of God, in that same degree it departs from its own perfection. Nevertheless, this school does exist among us; and this is the first form, or rather the worst form, of the revolt of the intellect, because it is the revolt of the intellect from God altogether, from His existence, and from all that He has made known to us by the light of revelation, and even from that which He has made known to us

by the light of nature, which is the light of reason.

2. Secondly, there is another and a modified form of this revolt. There are men (and I am sorry to say they are more numerous than the last) who, though they do not reject the existence of God, do nevertheless reject the knowledge of God; that is, they profess to believe in a God, because they see with all mankind (except a few who are isolated and abnormal) that the light of reason, the light of nature itself, obliges a man to believe in a first cause, and that this first cause must be a personal cause, an intelligence, and a will. To doubt of this is, as I said before, to be an anomaly in the rational order of man. But, while these men believe in a God of nature, nevertheless they reject the revelation which He has given them of Himself. And how did they come to this state? Not all at once. They came by progressive stages; and I protest that, in what I am about to say, I say it in a sorrow which I cannot put in words, still more, without the least tinge of controversy; because the longer I live, and the more I see of the state of our own country, the less I am disposed to utter one word which can make wider the unhappy divisions which exist among those who still believe in Christianity as a Divine revelation. Nevertheless, I must tell the truth. The first cause of

Rationalism (that is, the rejection of Christianity in the present day) was the rejection of the Divine authority of the Church of Jesus Christ three hundred years ago: and that by a law of production so legitimate, by an intellectual law so certain, that, I think, any one who would give himself sufficient time and apply sufficient industry to follow the history of unbelief in the last three hundred years would see it to demonstration. When, three hundred years back, certain nations in the north and west of Europe had rejected the authority of the Church as a Divine teacher, they immediately began to examine the human evidences upon which the doctrines of Christianity reposed. Christianity can only rest either upon a Divine authority — that is, a Divine basis of certainty — or upon a human and historical basis. Having rejected the Divine authority, or the Divine basis, they had nothing left to them but the human and historical basis; and that human and historical basis was the history of Christianity as found in the inspired books of Holy Scripture and in the works of uninspired writers. They began to apply human reason to criticise, to test, to measure the credibility, both extrinsic and intrinsic, of every article of the Faith. I say, first, the extrinsic credibility; that is, whether it could be historically proved that this or that doctrine was believed in

the beginning and has been believed ever since: secondly, the intrinsic credibility; that is to say, whether this or that doctrine was in itself reconcilable with the human reason. And applying this critical test, they rejected doctrine after doctrine. We all know how many fragmentary Christianities sprung from what was called the Reformation, differing from each other; the German form of the Reformation differing from the English, the English differing from the Scotch, and the Swiss from both. These fragmentary Christianities were so many exhibitions of the criticism of the human reason working out for itself what seemed to be credible or probable as to the original revelation of God.

It was not difficult to foresee that one man would go farther than another, that one would reject more than another; and that one man would begin early in life in believing a great deal more than he believed at the end of it, and therefore that all things would be in a perpetual flux of mutation and uncertainty; so that for three hundred years the amount of Christianity that has been believed on this human and critical basis has been perpetually diminishing, and the residuum which is left upon that foundation now is incalculably less than that with which men started three hundred years ago. I hardly like to go into positive proofs of this, for fear of

wounding where I desire to leave no wound ; but it is only this last week when, in one of the highest places of this realm, evidence was quoted from a most unsuspicious and impartial correspondent, writing from Germany, who declared the state of religious belief in that country to be such that neither Rome nor Luther would recognize it as Christianity. And yet that was a country in which, only three hundred years ago, before the intellectual revolt against the Divine authority of Faith arose, Christianity was once perfect. Of England, I had rather not speak at all. I pray every day of my life for England. I never say the Holy Mass without praying earnestly that light may be poured out over England, and that the eyes of men may be purged of their film, to see that they are contending one with another to the destruction of their common inheritance; and that we may one day be all united again, in the unity of the only Faith as it is in Jesus. This is my prayer, and I desire most earnestly to refrain from saying a word which can cause the least estrangement in any one who hears me.

But is it not undeniable that at this moment Christianity in England is being undermined? Is it not certain that Rationalism in every form, whether speculative and cultivated, or gross and vulgar, is, in every generation that passes, ex-

panding and establishing itself more widely among the people of England? Moreover, I am old enough to know that, forty years ago, men believed more than they believe now, that doctrines were then held as indisputable which are now openly disputed.

The rejection of the Divine authority necessarily throws men upon the only alternative — human criticism applied to Scripture, to antiquity, to Fathers, to history, to Councils, and to the acts of the Holy See. There is nothing on the face of the earth which the human reason does not claim to subject to itself, to sit in judgment upon, to test as if it were the creation of man, to decide its credibility as if man were the measure of truth, to pronounce upon whether it be Divine or not. The result of this anarchy of criticism is, that multitudes of men have rejected Christianity altogether: men, whom but a few years ago I knew firmly to believe in Christianity, are now, to my certain knowledge, Rationalists. They now believe nothing of Christianity, because, having applied the false principle of human criticism to the matter of Divine revelation, they have logically and consistently carried out the application of a false premise, to the destruction of Christianity altogether. The premise is false, its result is logical.

Let us now apply to this subject the teaching

of the Syllabus. Two of the errors condemned in it are:

1st. "That the human reason, without any regard to the revelation of God, is the sole and sufficient judge of truth and of falsehood, of right and of wrong, and is a law of itself and in itself, sufficient for the welfare of individuals and of states."

2d. "That the human reason is the source of all the truths of religion." *

In the beginning of the last century, there was a book written called *Christianity as old as the Creation.* I need not tell you that that book contained no Christianity. It denied all supernatural revelation, and professed to show that all truth was in the natural reason of man. If we should desire to see the fruit of these principles, we may go back to the end of the last century. See what Paris was in the year 1793; see what Paris is again in the year 1871. Tell me whether the human reason, without Christianity, is a law of itself, and the sole judge of truth and falsehood, and of right and wrong, and sufficient for the welfare of individuals and of states. It was only yesterday I read in a public despatch from Paris, that the Commune had decreed that all religious teaching should cease in the schools. We know that the churches, which a short time

* Syllabus, Prop. iii. iv.

ago were employed for sacred uses, are now political clubs, in which, in the course of the last ten days, death was unanimously voted to the chief pastor of that Christian city. These are the fruits of the rejection of Christianity. Such, then, is the second step in the revolt of the intellect — the revolt which begins with the rejection of the Divine authority of the Church of God, and then goes on to reject evidences, next to reject doctrines, and lastly to reject Christianity.

3. The third kind of intellectual revolt, and it is the last of which I will speak, in respect to those who are without, is a form of false philosophy, which in the Syllabus is described as "moderate" Rationalism, as compared with that of which we have been hitherto speaking, which is there called "absolute" Rationalism. Now the moderate Rationalism consists in this: in the retaining a belief of Christianity, or the professing to believe it; but the believing of it only so much as, upon private criticism and its own judgment, the individual mind is disposed to retain. But is it not obvious at once that the human reason can only stand related to the revelation of God, either as a critic, or as a disciple in the presence of a Divine Teacher? The moment the human reason begins to criticise, to test, to examine, to retain, or to reject, it has ceased to be a disciple; it has become the critic;

it has ceased to be the learner, it has become the judge; and yet find me, if you can, any middle point where the reason of man can stand between the two extremes of submitting to the Divine authority of faith as a disciple, and of criticising the whole revelation of God as a judge. There is nothing between the two. Now this kind of intellectual revolt (I must call it by a hard name, but it is an old one, and used by the Apostles) is heresy. What is the meaning of heresy? It means the choosing for ourselves, as contra-distinguished from the receiving with docility from the lips of a teacher — the choosing for ourselves what we will believe and how much we will believe. St. James says, "Whosoever shall keep the whole law, but offend in one point, is become guilty of all;"* and that, for this reason: He that said, Thou shalt not kill, said also, Thou shalt not steal; but if I steal my neighbor's goods without taking his life, I violate the Divine authority which runs through both the commandments. In the same way, he who shall believe all the articles of faith, and yet reject one of them, in that rejection rejects the whole Divine authority upon which all the articles of faith alike depend. This spirit of criticism begins, as I said before, in the rejection of the principle of Divine authority and the

* St. James ii. 10.

adoption of private judgment, which is essentially, though at first covertly, a violation of that Divine authority. The human reason thereby unconsciously assumes to itself to be the test and the measure of that which is to be believed. For instance: in interpreting Holy Scripture, if I interpret the Book according to the light of my individual judgment, the interpretation that I attach to it is my own. The text may be Divine, but the interpretation is human. And this must be, wheresoever the Divine authority of the Church is not recognized as a principle of faith. You know how the rejection of this Divine authority has shattered the unity of faith in England. I say this, as I said before, with sorrow. I do not charge all those who are out of the unity of the Catholic faith with heresy. The English people are indeed in heresy, but I do not call them heretics. God forbid! They were born into that state of privation. They found themselves disinherited. They have never known their rightful inheritance. They have grown up, believing what has been set before them by parents and by teachers; their state of privation has been caused by the sin of others three hundred years ago, and by no act of rejection of their own. The millions of our people, the children, the unlearned, the simple, the docile, the humble, the wives and mothers and

daughters, the great multitude who live lives of prayer and of charity and of mutual kindness, who never had the opportunity of knowing the truth — to call them heretics would be to wound charity. They have never made a perverse election against the truth; and I heartily believe that millions of them, if the light of the Catholic Church were sufficiently before them, would, as multitudes have done in every age, forsake all things to take up their cross and follow their Master.

4. I must now make application of what I have said, more nearly to ourselves. What I am going to add, I address most especially to those who are of my flock.

We live in a country which for three hundred years has been pervaded by a spirit of opposition to the Catholic Church. Everything round about us is full of antagonism to the Faith. The whole literature of this country is written by those who, sometimes unconsciously, sometimes consciously, assume an attitude of hostility to it. I say, sometimes unconsciously, because, being born in that state, they often do so without being aware that they have received an heirloom of false principles and of false histories respecting the Holy Catholic Church. Without knowing it, they are perpetually incorporating them with what they write; so that the greater part of the literature

of this country, which is in the hands of us all, contains a systematic contradiction of that which we believe. The newspapers, which fill the whole country, day by day are animated by a spirit which is against us; and they are filled by details, and narratives, and correspondence, and they must forgive me if I say, fables, fictions, fabrications, absurdities — anything that can pander to the morbid appetite, to the craving for scandals against Catholic institutions, Catholic priests, Catholic nuns. Only the other day we read attacks against certain nuns in Paris which, for studied but transparent falsehood, were worthy of the Commission of Henry VIII. How is it possible that Catholics can read these things day by day, and their eyes, and imaginations, and hearts receive insensibly no stain from them? They who walk in the sun cannot help being tanned. You go to and fro in the midst of all this literature, and all these daily calumnies, you breathe this atmosphere charged with untruths — how is it possible that you should be unaffected by them? Do we not frequently hear Catholics say: "Am I to believe this?" "Can I contradict it?" "If it be not contradicted, there must be some truth in it." Little by little it gets into the minds of men with, "I suppose, then, it cannot be denied;" "Where there is smoke there is fire." In this way, falsehoods are insinuated. They are

either never contradicted, or the contradiction is never published, or if published, hardly seen. The slander has done its work, and the stain remains. We live where Catholics are few, where those who are not Catholics are the great multitude; we are bound up with them in kindred, in affinity, in friendship, in business, in duty, in society. It is impossible that we should not live among them, work with them, and have friendships with them. Charity obliges us to converse with them, and we hear much that certainly does not tend to confirm the faith. There was growing up in the minds of some men a disposition, which, I am happy to say, is nearly cast out again, to diminish and to explain away, to understate and reduce to a minimum that which Catholics ought to believe and to practise. This spirit began in Germany. It says: "I believe everything which the Church has *defined*. I believe all dogmas — everything which has been defined by a General Council." This sounds a large and generous profession of faith; but they forget that whatsoever was revealed on the day of Pentecost to the Apostles, and by the Apostles preached to the nations of the world, and has descended in the full stream of universal belief and constant tradition, though it has never been defined, is still matter of Divine faith. Thus there are truths of faith which have never been defined; and they

have never been defined because they have never been contradicted. They are not defined because they have not been denied. The definition of the truth is the fortification of the Church against the assaults of unbelief. Some of the greatest truths of revelation are to this day undefined. The infallibility of the Church has never been defined. The infallibility of the Head of the Church was only defined the other day. But the infallibility of the Church, for which every Catholic would lay down his life, has never been defined until now; the infallibility of the Church is at this moment where the infallibility of the Pope was this time last year: an undefined point of Christian revelation, believed by the Christian world, but not yet put in the form of a definition. When, therefore, men said they would only believe dogmas, and definitions by General Councils, they implied, without knowing it, that they would not believe in the infallibility of the Church. But the whole tradition of Christianity comes down to us on the universal testimony and the infallibility of the Church of God; which, whether defined or not, is a matter of Divine faith. I will make application of what I have said when I sum up the argument I am stating. Next, people began to say: "I can admit that the Head of the Church has a supreme authority, but that authority is not without its limits, and the limits are

here and there." Now who, I ask, can limit the jurisdiction of a supreme authority? Who can prescribe the limits of any jurisdiction but one who in authority is superior to him who holds the jurisdiction? This spirit of insubordination was coming in among us; it has no existence now, because the Council of last year struck it dead. I should have thought that a generous heart, filled with the Love of God, would have desired to know more and more of Divine truth, and would have said, "Let me know everything which God has revealed, let me have the fullest and the amplest knowledge," rather than be jealous and niggardly in limiting the growth of that knowledge.

5. Lastly, and this is the only other point I will at present touch on, the effect of such an atmosphere as that we live in, breathing all the day long the cold air of a country which for three hundred years has been opposed to the Holy Catholic Faith, is to produce that which must be called practical unbelief, even in many who would lay down their lives for the dogmas of the Faith. And that practical unbelief is this: their faith resides in their intellect whole and perfect, but it is cold and unenergetic in their life, and it does not govern and mould the character and the will. They get acclimatized to the temperature round about them. You all

know how we become acclimatized to a foreign country, how we can learn the habits and the language and the accent of a foreign people. Such is the state of many who intellectually retain their faith, but practically seem not to believe. They become, for instance, unconscious of the Communion of Saints, of the presence of God, of the operation of the unseen world, of the working of the Holy Spirit of God in the Church, and of the personal agency and subtlety of the enemy of truth. I have given these last two examples, because they are the two stealthy and secret approaches whereby the enemy of truth first assails those who sincerely believe. When opening his trenches against the faith of those who never doubted, he begins with the least noise, and under cover.

I will now sum up what I have said. The revolt of the intellect against God is against His existence, or against His revelation, or against His Divine authority. And there are the two stealthy and incipient forms of intellectual revolt to which Catholics are tempted; the one of diminishing what they believe to a minimum, the other in reducing to the least that which they are bound to submit to in point of authority, or to practise in point of devotion.

I can make but one application of what has been said. Two years ago, when the Œcumeni-

cal Council was summoned to meet in Rome, immediately through all European countries, both those which are within the unity of the Church and those which are separated from it, there arose a conspiracy against the Council. Men of the character I have been describing, with those called "liberal Catholics," and, strange to say, Christians of all sects, and Israelites not a few, revolutionists, rationalists, chiefly out of the Church, but some within it, professors, declaimers, secret political societies, discontented and fractious minds already out of harmony with authority and the Church in all parts of Europe, combined against the Vatican Council. This general conspiracy strove, by correspondence, and by articles, pamphlets, and newspapers, to avert one thing, which all alike instinctively felt to be fatal to their pretensions. They all alike feared lest the infallible authority of the Head of the Church should be defined as a doctrine of faith. An unerring instinct taught them that such a definition would require of critics the submission of disciples. They were perfectly right; so perfectly right, indeed, that those who desired to see this definition made, desired it for the same explicit reason for which others opposed it. It was well known on either side that we were contending for the Divine authority of faith — the world against it, the Church for it —

and that the axe was laid to the root of the tree. The conflict was not for this doctrine or that doctrine, nor for a fragment in detail, but for the Divine certainty of the whole. Well, that opposition was encouraged, flattered, countenanced by the favor of governments and diplomatists, statesmen and philosophers. All the newspaper press and the whole public opinion of the world was united against the Vatican Council. It tried to write it down, to make it ridiculous, to hold it up to contempt; men staked their literary credit and their authority over men upon the issue of the effort to turn the Vatican Council aside from its purpose, and to hinder it from doing its work. I am not surprised that no little disappointment should be in the minds of those who so conspired. I am not the least surprised at their saying and writing sharp and bitter things against us; for a more complete overthrow of a very powerful conspiracy was never seen. Well, that being over, we next heard that after publication of the definition, in every Catholic country, I know not how many bishops, how many priests, how many professors, how many learned men, how many of the Catholic laity, were to rise up to begin a new reformation. We held our peace; we knew better. The time was not come. Words do little; events do everything. We waited. What is

the result? Every bishop of the Church of God acknowledges the authority of that Œcumenical Council. If there be here and there a priest who does not acknowledge its authority, they may be counted on your fingers. I do indeed hear of a professor here and there; but it is not all learned men that are professors, and it is not all professors that are learned men. Among the bishops and among the priests of the Church there are many profound theologians who have never sat in a professor's chair. It is not the habit that makes the monk, nor is it the title of professor that makes the learned man; and many that have never sat in the chair of a professor are more profoundly learned than many who have; and there are many sitting in those chairs who, to speak with profuse respect, are not learned. If, therefore, I find that in Germany some professors have been making declarations against the Council, that does not surprise, still less alarm, me. It is against this same rationalistic spirit—that is, the pretensions of perverted intellect—that the whole pontificate of Pius IX. has contended. And it was perfectly foreseen, that the moment this intellectual Gnosticism was touched, it would rise; and the rising has been incomparably less than was expected.

There never was a General Council of the Church after which there followed less of contra-

diction. After the great Council of Nice, Arianism became a formal heresy which afflicted the Church for centuries. After the Council of Ephesus, Nestorianism became a formal heresy which is not extinct at this day. After the Council of Constance, the spirit of national insubordination sowed the seeds of Gallicanism, which was only extinguished last year in the Vatican Council. After the Council of the Vatican, or at least its first sessions, it is no surprise that a handful of professors in Germany should rise up against it; and when I analyze the list and find out who these professors really are, I am still further from surprise. There are, I believe, only two professors of theology; but we find professors of botany, mineralogy, chemistry, anatomy, physic, and of I know not what. The other day we saw an address from the University of Rome to an aged and celebrated professor at Munich. Well, there came an address from the University of Rome; and there went up a cry of exultation in England, that even within sight of the windows of the Vatican, Rome had protested against the Vatican Council. I have to-day read the names of the men who signed that address: and I find that they were, with hardly an exception, men intruded by the Italian Government since last September, and that they style themselves professors of botany,

of mineralogy, of chemistry, of surgery, and one describes himself as professor of Veterinary Pathology.

Before the Council met, a great preacher in France, whose natural gifts had filled the land with his fame, in an evil hour lifted up the eloquent voice which God had given him, against the Vicar of Jesus Christ. Where is he now? Lost, powerless, unknown.

The venerable professor in Germany — more learned, indeed, in history sacred and profane, than either in Christian philosophy or in theology, the founder of a school, and the master of many disciples — through the whole of the Council exercised his influence with a skill and a boldness which would have made itself sensibly felt against any authority which was not Divine. We looked forward with anxiety to what might be his future career. I was fully prepared to hear that which I have heard; and I feared too that his eminent example might have led astray a multitude of his disciples. What do I see? Not a bishop, though many were his disciples. A few priests, and a handful of professors; and this is all that comes after the Council of the Vatican. A little momentary agitation, a little transient noise, and a passing sorrow. The Council has extinguished the last remaining divergence of thought in respect to faith, to be

found among Catholics. It has compacted and consolidated the Divine authority of the Church in its head, and therefore in the whole body, both in the active and passive infallibility. The authority of the Vatican Council is fatal to the semi-rationalism which had crept within the Church. The antagonists knew it well, and the Council knew it likewise when it made that definition. There never was a time when the faith of the Catholic Church was more firm, complete, and universal than at this time. And if in the course of ages a revolt of the intellect has carried away individuals from the Faith, in the course of the same ages, the manifestations of the Divine authority of the Church in the midst of mankind have been made more luminous and self-evident than ever.

LECTURE II.

THE REVOLT OF THE WILL AGAINST GOD

ROMANS viii. 7.

"The wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be."

ON looking back at what I have hitherto said, I feel more than ever the difficulty under which I have been, in laying before you a subject which, if it had been treated in detail, with the exactness which a philosophical or a theological argument would require, must have become entirely impossible in such a popular form. But the treating it in a popular form may perhaps lay my statements open to question and to cavil. Between these two difficulties I can only attempt to give a correct outline. I will therefore remind you briefly of what I have said.

I have spoken of the revolt of the intellect from God as one of the chief evils of these latter times; and I instanced in proof of it the rise

of Atheism—a negation of the existence of God—which I then said, and say again, is characteristic of these latter days; because the earlier ages of the world were so profusely penetrated with the traditionary belief in a Divine being, that, though they fell into Polytheism, Pantheism, and idolatry, yet into Atheism, as we know it now, they never fell. The other intellectual evils of these times are, Deism, or the rejection of revelation; heresy, or the rejection of the Divine voice of the Church, the jealous and ungenerous limitation of the doctrinal authority of the Church, even in those who believe in the revelation of the Faith; and lastly, the practical unbelief of lukewarm and heartless Catholics. These last two being what may be called the premonitory symptoms of rationalistic doubt and of final unbelief.

The next subject before us is the revolt of the will of man from the authority of God. The connection between the two subjects is evident. We never will anything which we have not first thought. There is an action of the intellect preceding every act of the will; for the will that acts without the previous guidance of the intellect is an irrational will. It may be the action of a man, but it is not a human action, because it is not under the guidance of reason. Therefore, before every act of the will, there must be an act of the intellect or reason. The connection be-

tween the last and the present subject is this: that if the reason or intellect be rightly directed by the truth, which is the intelligence of God, the will will be directed according to the law of God. But if the intellect be perverted or obscured, then the perversion or the obscurity will descend from the intellect into the will, and the will will be likewise perverted or enfeebled. Now the words which I have taken from St. Paul's Epistle to the Romans express this truth. He had already said, "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not according to the flesh," but according to the Spirit. "For the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and of sin, hath condemned sin in the flesh; that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit. For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the Spirit, mind the things that are of the Spirit. For the wisdom of the flesh is death; but the wisdom of the Spirit is life and peace. Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be. And

they who are in the flesh cannot please God." * Now the word "flesh" here means simply mankind, human nature, man as he is without God, man as he is, with the affections, the passions, the intellect, the will, and the three wounds which came by the fall; that is, ignorance in the intellect, disorder in the passions, and weakness in the will. This is what the Apostle calls the "flesh." Now, he says the *wisdom* of the flesh; and in the Latin version in one place it is translated "the prudence of the flesh;" in another, "the wisdom of the flesh;" and in the original Greek it is the "mind;" that is to say, the aggregate of affections, passions, and thoughts acting upon the will, disturbing and perverting it. Human nature in its fallen state is declared to be an enemy of God, not subject to the law of God. St. Paul says that it cannot be subject to the law of God, for this reason: so long as it is in that state of disorder, it must be intrinsically opposed to the will of God; for it is unholy, and God is holy; it is false, and God is true; it is unjust, and God is just; and therefore, like as a crooked line cannot be a straight line — and if the line can be straightened, its crookedness has ceased to exist, for crookedness can never be straight — so it is with human nature, unless it is changed, renewed, and elevated. In renewal it puts off its

* Rom. viii. 1-8.

former disorder, which cannot be subject to the law of God. The disorder ceases to exist.

Now, such was not the state of man when God made him in the beginning. Man was created perfect, both in body and soul. The passions and affections were in perfect subjection to his will, and his will to the will of God. From the first moment of his creation he was constituted in a state of grace, and the Spirit of God dwelt in him, illuminating him with the knowledge of God, ordering his affections and passions according to the law of God, and subjecting his will to the will of God; so that there was a supernatural unity and harmony in his soul, and his soul was, as it were, the Kingdom of God within him. Such was the state of man in the beginning; and the wisdom of the flesh then had no existence — the wisdom of the Spirit reigned in him, which is both life and peace. When sin entered, and death by sin, then the wisdom of the flesh developed itself; that is, human nature in its fallen state, deprived by its own sin of the Spirit of God, became darkened, troubled, disordered, unholy. The unity and harmony which existed before, the dominion of the soul over itself, was shattered and destroyed. The rebellion of the passions and affections against the soul at once arose. As soon as the will of man revolted against the will of God, the passions and affec

tions in him, which till then had been subject to him, revolted. He was punished for his revolt against God by an internal revolt against himself.

Now this rebellion of the soul is healed by the redemption of the Precious Blood of Jesus Christ. In the regeneration of the soul by the Sacrament of holy Baptism, the Spirit of God is once more communicated to the nature of man. God makes the soul His dwelling-place; the order and harmony of the soul begin to be renewed in Him. The wisdom of the Spirit is the mind of one who, being under the guidance and government of the Spirit of God, has subjected his intellect to the truth of God, and his will to the will of God. He is therefore in friendship with Him. St. John and St. James both say that the friendship of this world is enmity against God, because there is an essential enmity between the state of fallen man and God. But when, by regeneration, the will of man is restored to union with God, friendship with God is restored to man. This, then, is the meaning of the Apostle's words. Now, let us make application of them. A rock of crystal resolves itself into a multitude of crystals, every one of which bears the type of the whole. The primitive form pervades the whole block. In like manner, every regenerate soul restored to friendship and union with God, by the indwelling of the Holy Ghost, is com-

pacted in the Body of Christ: "unto whom coming," as St. Peter says, "be you also as living stones built up, a spiritual house."* And as every stone is shaped and squared and fashioned and fitted to the place that it is to occupy, so every Christian soul, built up into the unity of the Church of Jesus Christ, grows into a temple in which God dwells by His Spirit. In this kingdom the will of God is supreme, and the Holy Spirit perpetually dwells, pervading the Church with sanctity. The Church incorporates the will of God, and makes it visible among men. The sins of individuals notwithstanding, the Church is conformed by its interior subjection to the will of God, because it is a spiritual society made up of individuals, called from all races and languages, compacted and built together in indissoluble unity, as they subject themselves, one by one, to the wisdom of the Spirit, who dwells in the Church forever. But the Church has a twofold mission. The first part of its work — the highest and the noblest — is the salvation of individual souls, as I have described. But it has another: the second part of the mission of the Church to the world is the sanctification of the civil society of the world, that is, of the households and families of men; then of peoples,

* 1 St. Peter ii. 4, 5.

nations, states, legislatures, kingdoms, empires, and the whole civil order of mankind.

The Church has had three periods. The first was the period of three hundred years, while it was accomplishing its spiritual mission for the conversion and salvation of individuals, under persecution. The second period began with the cessation of persecution in the conversion of the first emperor, by whom, it may be said, the civil power of the world first paid homage to the Church of God. From that date down to the sixteenth century, the civil society of the world was pervaded by the Christian law, by Christian faith, by Christian unity, by Christian worship. The laws of God became the laws of Christian nations; the laws of the Church were transcribed into the statutes of Christian people; and the civil and spiritual authorities of the world were united together in peace and harmony. There never was a period in history when the world, as such, was so conformed to the will of God as in that period, from the cessation of the last persecution until the sixteenth century. Do not misunderstand me to say that the world had the note of sanctity. No; sanctity is the note of the Church alone. But even the world then acknowledged God and His revelation, the unity of His worship, the unity of His Church, the supreme authority of faith, and of its laws.

Even the world — the kingdoms and empires of the world — acknowledged these things; and that was a time when, howsoever the passions and affections of man rebelled, yet the public order of society was Christian, and the wisdom of the flesh was, at least so far as public laws could reach, in subjection to the wisdom of the Spirit. I know that the history of those times is full of outrages, horrors, violence, and the worst of crimes; nevertheless, I reaffirm what I have said, that in those ages the world was Christian and society was Christian. We have now entered into the third period of the history of the Church. From the sixteenth century downwards to the present time there has been an undoing of that work which the Church, for the previous fourteen hundred years, had been accomplishing; there has been a pulling down of the whole fabric; a disintegration of the Christian society; an erasing of Christian laws from the statute-books of nations; a breaking-up of the unity of faith, worship, and communion; a rejection of the spiritual authority of the Church over men. I am not now entering into any examination of this, which will fall more naturally under our next subject; but I am compelled in outline to state it, in order to bring out the subject which is now before us.

I would ask, then, what is it that has been

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going on for the last three hundred years? A revolt of the will of man from the will of God, as expressed and embodied in the whole work of the Church for the previous fourteen hundred years. When, three hundred years ago, individuals one by one revolted from the authority of the Church, they laid the first seeds of the revolutions which, in these later ages, have separated whole nations from the unity of the Faith. Individuals began the work in the sphere of private judgment, or of their private conscience before God. But that which begins in the private conscience of men one by one, becomes little by little the collective and public opinion of a people, and is at last forced upon governments and legislatures, and changes the public laws in conformity to itself. Now, for the last three hundred years, there has been a continual expunging of the law of Christianity, of the faith and the doctrines of Christianity, from the laws of Christian peoples; so that I may say that at this moment there does not remain one single people that has not separated itself formally from its old relations of unity with the Christian Church. Many, as in the north and west of Europe, have formally separated themselves altogether from the unity of the Catholic Church. Other nations, that remain at least united in faith and in outward worship, nevertheless have

broken all bonds and relations with it, except in the bare retaining of dogma and of spiritual discipline. And now this revolt against the will of God, as expressed and embodied by His providence in the work of the fourteen centuries preceding, has received its momentary completion. The people most favored among Christian nations, as having in the midst of them the throne of the Vicar of Jesus Christ, have revolted, and with a sacrilegious and violent invasion have usurped the city of Rome which, from the beginning of Christianity, has been the centre and the head of the Christian Church, and, ever since persecution ceased, has been the visible throne from which the Vicars of Christ have reigned, by faith and the Divine law, over the nations of the world.

1. The first mark, then, of these times is lawlessness. This revolt of the will from God is signally manifested in the rejection of that order of Christian civilization which the Divine providence has built up in the whole past history of Christendom. St. Paul, in his Epistle to Timothy, says: "In the last days shall come on dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, incontinent, traitors, stubborn, puffed-up, and lovers of pleasures more than of God." * "Evil men and se-

* 2 Tim. iii. 1-4.

ducers shall grow worse and worse, erring," * and driving the world into error. Now these words are a prophecy of the latter times of the world; and if these be not the latter times, they have at least the marks already upon them. St. Paul also, writing to the Thessalonians, and speaking again of the latter times, says that "the man of sin," "that wicked one, shall be revealed." † Now, I shall not enter into the question of who that wicked one may be; but we can distinctly understand why St. Paul calls him that wicked one. The word in the original is, "that lawless" one, that is, one who will not recognize any law but his own will, who will pull down and destroy the work of God. Now, if there be any one thing which is a more powerful solvent of the Christian world than another, it is lawlessness, the rejection of law, the rebellion of the human will, the human will making a law to itself, that is, each individual becoming his own legislator, and each legislator making laws at variance with the wills of others, causing perpetual change, universal discord, isolation of man from man, and because isolation, therefore conflict endless and suicidal.

Now, we hear, day by day, the glorification of revolutions. And what are revolutions? They are the violent disintegration of that order which

* 2 Tim. iii. 13. † 2 Thess. ii. 3, 8.

is based upon authority and obedience; or, in other words, they are the extinction of the idea of law and of obligation, the overthrow of the supremacy of law, of the duties of the human conscience and of the human will to law: first to the law of God, for that is the sole foundation and basis of all authority, and then to the civil and political laws of society, which spring from that Divine law and are sanctioned by it. The first and broadest mark that is upon these days, then, is lawlessness.

I should be anticipating what I have to say hereafter if I were to take for example any particular people, or any particular nation; but I think no man that has read, be it ever so little, of the modern books upon what is called "democracy," of its gradual and steady advance, its perpetual and irresistible development, in countries separated indeed from us by a wide sea, but closely allied to us by all that acts and reacts upon peoples of the same origin, will misunderstand my meaning. This lawlessness shows itself in these three ways:

First, in individuals; that is to say, men have ceased to govern their conduct with reference to the laws of God and His Church. Many have so completely ceased to do this, that any one who does so is marked as fanatical or bigoted or a believer. We have come to the days when in

some countries the man who professes faith is marked for reproach as a clerical, or soft-headed, or a reactionist. Even in our own country this is true. You may not meet it, perhaps, in the society in which you live; a certain refinement represses it. But there are classes more outspoken, where the truth is told more boldly. Fifty years ago, if a man did not believe in Christianity he held his peace, not only out of respect for others, but out of respect for himself. Now, men have no shame to profess infidelity. Then, the masses professed to be what their fathers were. Now, when, out of some hundreds of working-men, one was known to go to church, his companions gave him a nickname, and that name was the most sacred Name that was ever heard on earth. The laws of that Divine Person cannot be vivid in the minds of those who could so disclaim their share in Him.

There is, further, a deliberate and legal departure from the Divine law which lies at the very foundation of social life. Christian matrimony is a Sacrament, and creates an indissoluble bond which death alone can loose. Such was the law of England, not only till three hundred years ago, but until fifteen years ago, though by Acts of Parliament it was violated; that is, by privileges, or private laws for private cases, persons were protected from the penalties of the law.

The law of Christendom was the law of England down to fifteen years ago, and the bond of marriage was indissoluble. But the indissoluble bond of marriage is the foundation of the domestic life of Christendom. It was out of that principle of authority and order that Christendom arose in its unity and purity, in the midst of the unimaginable evils of the heathen world. And in these days a blow has been struck at this first principle of Christian homes, which are the foundation of political society.

Moreover, in the whole civil and political order there has risen up in the last century a formal rebellion against authority. About eighty years ago was published to the world a new gospel for the political order of men. It has been called "the Principles of '89." Read it for yourselves, and you will find it full of what is called "the rights of man." But there are two things of which you will find nothing. First, you will find nothing there about the rights of God; and surely they ought to have precedence; and, secondly, you will find nothing there about the duties of man; but surely men have duties. When men rise for their rights, forgetting to say a word about their duties, they are already in rebellion. But again I am anticipating what belongs to our next subject. I cannot, however, fail to notice, in order to make this point clear,

that we now are hearing of the rights of women; and if there can be a sign of a society inverted, and of the moral order of the world reversed, it is the putting of woman out of her proper sphere — the domestic life — where she is a sovereign, and the putting her in that sphere where she ought never to set her foot — the public life of nations. To put man and woman upon an equality is not to elevate woman, but to degrade her. I trust that the womanhood of England — to say nothing of the Christian conscience which yet remains — will resist, by a stern moral refusal, the immodesty which would thrust women from their private life of dignity and supremacy into the public conflicts of men. This, again, is a part of the lawlessness of these days, and shows a decline of the finer instincts of womanhood, and a loss of that decisive Christian conscience which can distinguish not only between what is right and wrong, but between what is dignified and what is undignified both for women and for men. This clamor about women's rights may be taken as one of the most subtle and most certain marks of a lawlessness of mind which is now invading society. This, then, is the first example I will give of lawlessness in general.

2. And, secondly, this lawlessness is invading the domestic and private life of men in the form of luxury; and perhaps there is no country which

is in greater danger from this cause than ours. We are the wealthiest people in the world. The personal and the national wealth of England is something incomparable in the history of mankind. I must, however, bear witness — and it is full of consolation to know it — that there is still to be found a common good sense, a firm resisting manliness, in the English character — and it prevails also in the characters of some of the women of England — a determination not to be softened and pampered. Men refuse to be made effeminate, and women to be self-indulgent. There is, then, something to resist it; and I hope, for that reason, that the pestilence of luxury may not prevail over us. But we are in danger lest our superabundant wealth should create a material civilization, so advanced, so refined, and carried out with such extraordinary subtlety of invention, that it will need a very strong and firm will not to be softened by it. There is no doubt that, in dress, in pleasures, and in amusements, there is an invasion of luxury in our higher society which is very dangerous, and for this reason: when people have allowed themselves to go up to the brink of all that is lawful, it is very easy to trespass, and go over the line that is forbidden. The line between what is lawful and unlawful in such minds is very faint and shadowy; and those who are always walking on the

brink of the precipice, will not be long before they go over. The Apostle, speaking of women, says: "She that liveth in pleasures, is dead while she is living."* The taint of mortality is upon a refined and luxurious life, though on the outside, like the whited sepulchre, it seems unspotted. There is no doubt that the precept of the Apostle is very necessary in our day and in our country. He says: "All things are lawful to me, but all things are not expedient."† I know I have the liberty; I may do a multitude of things with perfect safety of conscience; but I know this — that it might be an example for others which would be dangerous to them, and it might also be a danger to myself. At all events, it is more generous, it is more in conformity with the example set me by my Divine Lord and Master, to deny myself in many things that are lawful. Apply this to dress, to pleasures, to amusements, to the expenditure you make on yourself, to your domestic and private life, and you will find a wide field for its application.

3. Once more. The lawlessness of our times is to be found in our profuse worldliness. What is the world but the aggregate of that wisdom of the flesh, which is declared to be an enemy of God? The world always was and always will be at variance with the sanctity, the purity, the

* 1 Tim. v. 6. † 1 Cor. vi. 12.

justice of God; and therefore St. John says: "Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world." * And the world is upon us all who live in it: its sun shines upon us, we breathe its atmosphere, we are in contact with it, we eat its food, we converse with it all the day long, and happy are we if we are not tainted by it. Now for the forms in which the world presents itself to us. First, in its ambitions. You perhaps will think that ambition belongs only to public life. There is ambition everywhere, ambition in domestic life; in some form or other, ambition in every one. The desire to strain upward and to strain onward, to possess more, to be more, to rise, to get into another place, on another level, on another elevation, to outstrip neighbors, to be more than they — what is this but ambition? We recognize it and call it by its name, when it is in great and noble examples, and we are ashamed of it when it has manifested itself in the pettiness of our own private life; but it is ambition still. And this ambition of the world corrupts the hearts of multitudes, because,

* 1 St. John ii. 15, 16.

where this ambition is, a multitude of passions spring up round about it — envies, jealousies, rivalries, contentions, bickerings, rash judgments, detraction of neighbors, depreciations, running down those who are competing with us and perhaps outstripping us. All this is the lawlessness of the heart. Its passions are not subject to the law of God, neither, unless it be changed, can be. These must be cast out as so many unclean spirits, before the heart can be subject to the law of God. Another form of worldliness cleaves to the material interests of men; such as rivalries in business, in trade, in commerce, in the haste to get rich, in the ravenous buying and selling and bargaining, in the market, on the stock-exchange, in the bank, in the counting-house; overreaching of neighbors, gambling speculations, enterprises of doubtful integrity, in which the conscience is strained and honor sacrificed; hardness to those who labor, undue profits made out of the flesh and blood of those who are scantily paid for toil, and then, it may be, fraudulent actions with public ruin, and all coming from what cause? From the love of money — from that of which the Holy Ghost thus speaks: "The desire of money is the root of all evils; which some coveting after have erred from the faith, and have entangled themselves in many sorrows."* Such is the end of lawlessness —

* 1 Tim. vi. 10.

the passions, not under the government of holy fear and of justice, tempted all day long by the spirit of gain, in the hope of laying up and of being rich in this world; forgetting the warning, "They that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition."* Now, is there any country in the world — except, it may be, a country which has sprung from our own lineage — in which what I have been describing is to be found more dominant and more ruinous than in our own?

And there is still another form of worldliness, which also is a form of lawlessness; that is, the concealing of the law of God and the taking of the laws of the world instead; or, in other words, the fear and worship of the world. The flattery, the adulation, the sycophancy, with which people will wait upon the world to catch its favor, to be admitted into society, to sit at the tables of rich men, to be known as the acquaintance of those who bear titled names, the mean fawning obsequiousness of those who wait upon the world —where this is in a man's heart, he is not the disciple of Jesus Christ. Our Lord Himself has warned us: "How can you believe, who receive glory one from another, and the glory which is

* 1 Tim. vi. 9.

from God alone, you do not seek?"* The worship of the world, and the bondage of the world, the fear of losing its favor, or the fear of incurring its ridicule, degrades millions of men who were created to the image of God, and as men, if not as Christians, ought to be ashamed of such meanness. Surely, if the law of God were in them, as a living and constraining principle governing their conscience, it would elevate them above the world and all its works.

4. One more example of this subtle worldliness may be found where it is least suspected. It has invaded not only society, it has also invaded religion; it has entered into the sanctuary. In the beginning, Christians worshipped God in catacombs at the peril of their lives; they offered the Holy Sacrifice in vaults of the earth, in damp dark caverns with altars of rough-hewn stone, and with lamps which hardly gave light; in hardness, and in austerity, and in poverty. There was the spirit of martyrdom in those days. Afterwards, when the peace of the Church began, the world turned to shine upon it, and the Church then worshipped God in basilicas in the noonday sun. Once, as the Fathers said, its vessels were wood, and its priests were gold. Now, its vessels at least were of gold. Heresies and schisms sprung up in the midst of splendor; men fled into

* St. John v. 44.

the deserts, and set up once more altars of stone and crucifixes of wood, that they might worship God in the severity and sanctity of spirit and of truth. External splendor of worship is good, but internal truth and reality in the worship of God is better. It is right, indeed, and according both to the Divine law and to the pattern of God's own appointment, that the noblest and the best gifts of human skill and of human wealth should be consecrated to His honor. The Christian Church, as soon as it was able to follow the example of the saints of the Old Law, offered its costliest and best to the worship of God. The murmuring and declaiming that we hear about the simplicity of worship has in it the spirit of him who cast up for how much the ointment might have been sold; not that he cared for the poor. This carping against the Catholic Church for the splendor of its worship covers a disposition to carp against the truth. No, the Church of God by its history bears witness that the service of God in spirit and in truth requires no external splendor. It accepts, indeed, all that the art of man can do in architecture, in painting, in sculpture, in music, because all these come from God and ought to be consecrated to God. The warning of the Lord by the prophet rings in the ears of Christians: "Is it time for you to dwell in ceiled houses, and this house lie desolate?" * It

* Aggæus i. 4.

is true of us also that the wealth spent upon the private dwellings of men exceeds ten thousandfold that which is spent upon the honor and worship of God. The Church, therefore, both consecrates all things to God's service, and also sustains the same spirit of austere interior worship as in the beginning; and the Church has in all ages, by its chief Orders, kept up its testimony that the worship of God, in spirit and in truth, does not need external splendor. St. Francis laid down as the law for his children — the most numerous family in the Catholic Church — that upon the altar there should be candlesticks of wood, and that the vestments of the priest should have no silk. You will not misunderstand me, then, when I say that the spirit of the world will often enter into the splendor of the sanctuary, and that the sounds which fill the ear, and the beauty which fills the eye, may take away the heart and the mind. Unless there be the spirit of prayer and union with our Divine Lord in the heart, men may come and go without worshipping God in spirit and in truth. This is one of our most subtle dangers. Satan knows well how to pass off the intellectual simulation of religious opinion for Divine faith; how to pass off imaginative dreamings about the perfections of saints for practical obedience; how to fill men's imaginations with ideas of asceticism while their lives

are self-indulgent; and to make even the splendors, sweetness, beauty, and majesty of Catholic worship a fascination of the sense and a distraction of the soul. The tempter is always busy, and nowhere changes himself into an angel of light so easily as in church. Now, I ask, have you been enough on your guard against this? The Catholic Church, lavish as it is in all splendors, because all things are due to Him who is the Giver of all, has sure and deep correctives to recall its children from the mere fascinations of sense by the eye, or the ear, or the imagination, to the presence of God. Where Jesus is present in the Blessed Sacrament, no splendor can easily withdraw the mind from Him; or if any become lukewarm, there is a prompt and strong remedy in the confessional. They who live in spirit and in truth will adore in spirit and in truth, as well in the majesty of a basilica as in the austerity of a catacomb. The interior spirit vivifies all exterior forms. Ceremonies are a mere mask to the unbelieving and the undevout. They are the folds of the Divine Presence, the countenance of the unseen Majesty, to those that believe and love.

5. The last and the only other point on which I will speak is one which threatens us all, and that is, compromise. The days in which we live are not days of firmness. People who still retain

a belief in revelation, nevertheless hear so much against dogma, that they are often tempted to use the same language, and to disclaim dogmatism. They hear so much said against asceticism, that they try to show their freedom from it by a liberty which is dangerous. But religion without dogma is not Christianity, and religion without asceticism is not the religion by which we can be saved. The religion of Jesus Christ began in the preaching of John — "Do penance; for the kingdom of heaven is at hand." * There can be no repentance without the mortification of the senses. The times in which we live are perhaps, of all times since the beginning of the Church, the least ascetic. The luxury, the worldliness, the superabundance of all that is grand and beautiful even in the external worship of the Church, may help to lead men away. The fault indeed is theirs. They can turn anything into temptation; everything will be a snare if they will not correct it by a spirit of obedience to the law of God. Now, there are many marks of this shallow mind among us. First, there is little mortification of the intellect; the intellect ranges without check and without limit; men read every book that comes to hand, every newspaper they find on the table. They do not ask whether it is for the Faith, or against the Faith; is it hereti-

* St. Matt. iii. 2.

cal, or is it sound; is it pure, or is it impure. They begin without discrimination; they read on without fear; they find the book to be heretical. erroneous, scandalous, licentious, and yet they do not burn it; they do not even put it down. The Catholic Church strictly and wisely prohibits the reading of any books that are written by those who have fallen from the Faith, or teach a false doctrine, or impugn the Faith, or defend errors. And that for this plain and sound reason: the Church knows very well that it is not one in a thousand who is able to unravel the subtlety of infidel objections. How many of you have gone through for yourselves the evidence upon which the authenticity, genuineness, and inspiration of the Book of Daniel rests? Have you verified the canon of the Old and New Testament? or have you mastered the philosophical refutation of Atheism? Would you advise your children to read sceptical criticisms of Holy Scripture, or the arguments of Deists? If not, why read them yourselves? You know perfectly well that the human mind is capable of creating many difficulties of which it is incapable of finding a solution. The most crude and ignorant mind is capable of taking in what can be said against truth. Destruction is easy; construction needs time, industry, and care. To gather evidence or to ascertain the traditions of the Church, needs learning

and labor, of which only they are capable whose life is given to it.

This indiscriminate and fearless reading is intellectual license; but if the intellect be not mortified, where will be the mortification of the will? Look at society, as it is called. What signs are there of mortification of the will among us? When do men willingly forego anything which is for their interest or their pleasure? When do they leave anything undone simply for conscience, or do anything contrary to their interest for the sake of Jesus Christ? I am afraid that it is the individual and the unit that does these things. But is this religion without the Cross the religion of Jesus Christ? Let us put it to the test. Take the Holy Scriptures in your hands, read them as they stand, do not explain them away: they are the word of God. Do not say it only means this, or it only means that. It means what it says — what God has written — and nothing else. Now hear what is written: "How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."* Again, our Lord has said: "Woe to you that are rich; for you have received your consolation."† Again, He said: "Enter ye in at the narrow gate; for wide

* St. Mark x. 23, 25. † St. Luke vi. 24.

is the gate, and broad is the way that leadeth to destruction, and many they are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life; and few there are that find it."* And once more, when a man asked Him: Are they few that are saved? He said: "Strive to enter in by the narrow gate; for many, I say to you, shall seek to enter and shall not be able. But when the master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying, Lord, open to us: and He answering shall say to you, I know you not, whence you are."† Once more, He says: "Whosoever doth not carry his cross and come after Me, cannot be My disciple."‡

These are the warnings of our Lord and Saviour. Take the crucifix in your hand, and ask yourself whether this is the religion of the soft, easy, worldly, luxurious days in which we live; whether the crucifix does not teach you a lesson of mortification, of self-denial, of crucifixion of the flesh, with its affections and lusts, as the Apostle says; or as our Divine Lord Himself has said: "If thy right hand offend thee, cut it off and cast it from thee. If thy right eye offend thee, pluck it out and cast it from thee; for

* St. Matt. vii. 13, 14.
† St. Luke xiii. 24, 25. ‡ Ib. xiv. 27.

it is better to enter into life having one eye and one hand, than having two eyes and two hands to be cast into hell-fire." These are the words of God, of Jesus, our merciful, loving, compassionate Lord. They are not the words of severe and heartless men. They are the words of Divine pity, warning us that "the wisdom of the flesh is death," because the wisdom of the flesh is an enemy against God, and cannot be subject to the law of God.

Let us, then, be on our guard against these things, which, in their subtlety and strength, have power over us all. If we had one foot in heaven, and were to leave off mortifying ourselves, we should fall from grace.

LECTURE III.

THE REVOLT OF SOCIETY FROM GOD.

ISAIAS lx. 11.

"The nation and the kingdom that will not serve thee shall perish."

THESE words are the promise of God to His Incarnate Son, the King of kings, and Lord of all the earth, which He has redeemed with His precious blood. It was to Him also that the words were spoken: "Sit Thou at My right hand, until I make Thy enemies Thy footstool." * The Son of God declares of Himself: "I am appointed King by Him over Sion His holy mountain." † Before He ascended into heaven, our Lord said to His disciples, "All power in heaven and on earth is given unto Me;" and He promised them, saying, "I dispose" — that is, I give — "unto you a kingdom, as My Father has disposed unto me." ‡ This kingdom, then, is the

* Ps. cix. 1, 2. † Ibid. ii. 6.
‡ St. Matt. xxviii. 18; St. Luke xxii. 29.

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kingdom of Jesus Christ; and the prophecy here is, that any nation or any kingdom that will not serve Him shall perish. Any nation or kingdom that says, "We will not have this Man to reign over us," refuses the sovereignty of Jesus Christ, and thereby shall fall.

It was on the day of Pentecost that the proclamation of the coming of this kingdom was first made in a multitude of tongues, and from Jerusalem was spread throughout the world. God the Holy Ghost on that day came as the "sound of a mighty wind," and by tongues of fire, speaking to the eye and to the ear, in witness of His Royal presence, Majesty, and power.

I have already spoken of the revolt of the intellect from truth, and also of the revolt of the will from God. Our present subject is the revolt of man from the authority of God. When I say the revolt of man, I do not only mean of individuals, one by one, but of mankind in its organized and corporate state. It is therefore of the revolt of society from the authority of God that I am about to speak.

I have said before, that the history of the Christian society of the world may be divided into three periods: the first, when the Church as a spiritual society stood alone, separate from the world, and made up of individuals gathered from all nations, cities, and households, as a spiritual

society without contact with the civil or political society of mankind; the second, when the Church and the civil society of the world, being in harmony and union, after the Empire had become Christian, were associated together in the government and sanctification of the world; the third is the period which for the last three hundred years has set in, of divorce, departure, and separation, between the spiritual society of the Church and the civil or political society of nations. Or in other words, the first period since the coming of our Lord may be called the period of the world under false gods, for the world was heathen; the second was the period of the world under the one true God; and this last period, on which we have now entered, I am afraid must be truly and justly named the world without God, the world departing from the true God.

The other day a book fell into my hands, describing the progress of the world in these three divisions. The writer says that there are three chief cities which have affected the destinies of the civilized world. The first is Jerusalem, from which the Law, the religion of Israel, flowed by tradition into the world. The second is the city of Rome, which, as the writer said — he was certainly not a Catholic, and I believe not a Christian, and if he were not of the house of Israel, I believe he must have been a sceptic — was the

source of the Christian and Catholic religion, and of the society which belongs to the Middle Ages. The third city is the city of Paris, the new Jerusalem, the leader of civilization, the city of progress, and the city of the future. While I recite these words, your own thoughts are beginning to make their application.

At the outset of these subjects I said that the Syllabus, published by the Sovereign Pontiff some six or eight years ago, seems to have turned the world upside down. It has created commotion among peoples and kingdoms, governments and legislatures, newspapers and politicians, of whom perhaps not one in a hundred has seen even the outside of the Syllabus, and certainly not one in ten would take time to understand its meaning. This Syllabus is supposed to be a violent and mediæval aggression upon the civil order of the world. Let me tell you simply what the Syllabus is. The Gospel of Jesus Christ — that is, Christianity — reveals a multitude of truths, and lays down a multitude of laws. Now, the world has been perpetually denying these truths, and violating these laws, both intellectually and in act. The Syllabus is a collection of eighty condemnations. Eighty of the chief intellectual and moral errors which have sprung up in the modern world, contrary to the faith and morals of Christianity, have been con-

demned, as they arose, by the Head of the Church in express and explicit terms. The Syllabus is a summary of those condemnations. For example, I will recite to you five of the errors that are therein condemned.

They are as follows: first of all, that the civil society of man — that is, the political order of civil society — is the fountain and origin of all right, and that it can be circumscribed by no authority; secondly, that in conflicts between the spiritual and civil authorities, the civil authority is supreme, and must determine; thirdly, that education belongs to the State, as being what is called matter of civil competence, and ought to be strictly secular; fourthly, that kings and princes are exempt from ecclesiastical jurisdiction; lastly, that the State ought to be separated from the Church, and the Church from the State.* Now, these are five of the errors which are condemned in the Syllabus; and you will easily understand that the remaining seventy-five propositions of the Syllabus are errors similar in kind. What I purpose to do is, incidentally, and without again reciting them, to show that these are five falsehoods, and are justly condemned.

There is a common axiom that passes from mouth to mouth in these days, that religion and

* Syllabus Pii IX., Propp. 39, 42, 45, 54, 55.

politics have nothing to do with each other — that the Church has nothing to do with politics; that the Church must submit to the civil authorities as supreme; that politics may go their own way by themselves, and that priests and bishops, if they touch politics, go beyond their limits and exceed their powers. We hear a great deal of this talk.

Now, in the name of not only Christianity, but of common sense, I would ask you to consider for one moment the following questions: Is not the law of morals the same for a thousand men as for one? Is not the law of morals the same for a nation as for an individual? Are men bound by the moral law one by one, and are nations and kingdoms not bound by the moral law? Is it to be supposed that individuals, one by one, are under obligation to keep the law of God, and that states and kingdoms are not so bound? Are peasants bound to keep the law of the Gospel and of the Church, and are princes and kings not bound to keep that law? Are individuals who happen to be poor and unlearned under the obligation to obey Christian morality, and are not legislatures and executive governments equally obliged? Nay, I will say more; are they not more strictly bound and under heavier responsibility to conform themselves to the moral law? Well, then, whence comes the moral law? From

reason and from Christianity; from the light of reason elevated and perfected by the Christian revelation. And to whose custody was the Christian revelation committed? To the Apostles and their successors, to whom our Lord said: "Go ye, and make disciples of all nations: teaching them to observe whatsoever I have commanded you." Who, then, are the guardians of the moral law? The Apostles and their successors. And who are their successors? The pastors of the Church of God. And the things which He commanded include His moral precepts as well as the doctrines of Faith; and they bind individuals, and peoples, and nations, and kingdoms, and those who rule over them. To talk about the separation between religion and politics is to talk at random in those who know no better; it is to talk impiety, or it is to talk apostasy, in those who have understanding; for what are politics but the morals of society, the morals of men collected and living together under public law? The same law which governs the individual governs households, and the law that governs households governs the State. The legislature is as much bound to observe the moral law of the Gospel as the individual, as any private man; and therefore politics, so far from being separate, are a part of morals. They are morals applied to the public society of men, to the public action

of nations, to the legislation of governments, to the executive authority of princes; for which reason, to attempt to separate between religion and politics, to shut up the priest, as it is said, in the sacristy, is a revolt of the world endeavoring to shake off the yoke of Jesus Christ. If He be the King of the world, which He has redeemed with His precious blood, He will judge the kings, and the princes, and the legislatures, and the nations of this world for the laws which they have made. And this is our present subject.

1. First of all, then, what is human society, or the political society of the world; and who created it? We read in histories, that such a one was the founder of this kingdom, and such another was the founder of that empire; but they did not create the society. The civil order, or political society of man, is the creation of God. The God of nature, in the day in which He created man, created him with an innate necessity of living a social life. Society sprang from our first parents. As soon as the family arose, the outlines of the political order were traced upon the earth. In the multiplication of men and of families, sprang up the civil and political order of the world; and that civil and political order, whatsoever form it may take, and howsoever it may be modified, has in it three immutable principles. It has the principle of authority, which

rules; it has the principle of obedience, which subjects those who are under authority to its government; it has the principle of equal and reciprocal justice between those who are united under the same authority. These three principles are the principles of the family, and of the household, and of the whole civil and political order of the world. They may be variously clothed; they may be embodied in different forms of law, according to ages and nations; but essentially all governments and constitutions resolve themselves at last into these three simple laws. It is of this that the Holy Ghost, speaking by the Apostle, says: "Let every soul be subject to higher powers; for there is no power but from God; and those that are, are ordained of God. He that resisteth the power, resisteth the ordinance of God; and they that resist, purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good. If thou do that which is evil, fear; for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil.* From what other source could the authority to inflict capital punishment be derived, save only from Him who is the Author and Giver of life? Society recognizes the Divine

* Rom. xiii. 1.

foundation of its authority every time that justice condemns a man to die. This authority is not of human creation; it is of Divine creation. It comes from God; and civil society is therefore in itself of Divine foundation. In the order of nature, it has God for its Author. Sovereignty, then, was immediately committed by God to the society of mankind, in the act of creating it. The particular form of government, whether it be by one or by many, whether it be empire, or kingdom, or republic — these mutable and incidental forms of government may be determined by man; but the authority which they embody, and by which alone they exist, is always from God. Now, such is civil society. Bear in mind the principles we have laid down; because upon them all depends; all public morality and all public law, the duty of loyalty and of civil obedience, the power of capital punishment, and the mutual justice between man and man. To call in question the Divine foundation of authority, and to talk only of the rights of men, is to violate the first laws of human society. We are in the century of revolutions, inaugurated by the gospel of the rights of man and of the sovereignty of the people, preached by the false prophets of this world to deceive the nations. Men have come to believe that the freak and caprice of the public will is sovereign, and may

at any time revoke the authority which God has providentially ordained in the powers that are. The word of God declares that authority is from God, and that they who resist the authority purchase to themselves damnation. Now, that supreme civil authority, being of God's own creating, is sacred, and was not left in the world to reel and to stagger in the darkness and instability of human ignorance and human license. When God became incarnate, He founded His own kingdom in the world; He instituted an authority in which are incorporated the rights of God; He promulgated a law which governs the conscience of all mankind.

2. The kingdom of Jesus Christ is His Church one and universal, and by it He exercises His sovereignty over the nations. The commission of His Apostles was to found a universal kingdom, which should never be destroyed; of which the prophet has said, "It shall not be delivered up to another people." * Empires have passed from people to people, kingdoms have vanished from off the face of the earth; but the kingdom of Jesus Christ can never pass to any hand from that which was pierced on Calvary. His kingdom shall endure to all eternity. The Church of God on earth is a true kingdom, reigning by its own right. It has a right to its own existence,

* Daniel ii. 44.

to its own possessions, to its own legislature, to its own executive, and to its own tribunals. It receives these prerogatives neither from king, nor prince, nor people; and no human authority can circumscribe its limits. Nay, it circumscribes the limits of all other authority, and is itself subject to none but God only. When the Church came into this world, it suffered its ten persecutions. The world, if it had been possible, would have stifled it in its own blood; but an indefectible life cannot perish. For three hundred years it spread, and penetrated and pervaded the whole civil society of the world: it entered into households, and peoples, and nations, and cities, and kingdoms. It reached, at last, to the palace of the Cæsars; it took possession of the imperial family; it converted the emperor on his throne; and when it had pervaded the senate, and the tribunals, and the whole civil life of Rome, the empire was elevated above itself. It became regenerate by grace, and lived by a new life, and was guided by new laws, and confirmed by new authorities; and the civil society of the world was born again. That which God had created in the natural state was elevated, by its union with the Church, to the supernatural order; the members of it were regenerated by water and the Holy Ghost, and became members of the kingdom of God, illuminated by faith under the guid-

ance of the pastors of the Universal Church and the Vicar of Jesus Christ. Then came to pass a change so terrible, that the world does not contain in history anything more fearful. Rome, which had governed the world by its laws, and its warfare, and its civilization, was purged by fire and by blood. The kingdom of Jesus Christ then took possession of the civil society of the world. Then passed away the old civilization, which was corrupt to the very marrow; so corrupt, that nothing could have changed it but the baptism of fire, by which it was cleansed. The most terrible judgments of God fell upon Rome, upon the city, and upon the provinces of the Roman Empire. They were purged by wars, massacres, and pestilence; the old world was burned down to the roots, that the new civilization and the new Christian world might spring from the earth purified by fire.

And nothing could be more beautiful, nothing more like to the vision of the Heavenly City, than the rise of this Christian civilization. When, in the love of God, slavery began to melt away; when fathers with horror cast from them the power of life and death over their children and their slaves as a thing too hideous for Christian men; when husbands renounced with thanksgiving to their Redeemer the power of life and death over wives; when the horrors, and

injustice, and abominations of the pagan domestic life gave place to the charities of Christian homes, then the whole world was lifted to a higher sphere. It had come under the light and jurisdiction of the sovereignty of Jesus Christ. Such was the growth of the world; beginning, I will say, from the time of St. Gregory the Great, the apostle of our Christianity, who reigned with a patriarchal sway over the three-and-twenty patrimonies of the Church — over Italy and the north of Africa, and the coasts of the Adriatic, and the south of France, and Sicily, and the islands of the Mediterranean. This new Christian world was the germ of modern Europe. The Pontiffs laid the foundations of a world which is now passing away — a Christian commonwealth of nations, about which men vaunt themselves as if they were its saviours, though they never cease to destroy it.

3. And then came another epoch, when, in the solemnities of Christmas-day of the year 800, St. Leo III. crowned Charlemagne at the tomb of the Apostle, and made him the Emperor of the West. That act, done in the midst of tribulation and danger, when the times were dark with all manner of evil, was the beginning of a new era. There sprang up in the world for some seven hundred years a Christendom in which the kings and princes of Europe acknowledged the

sovereignty of Jesus Christ; the nations and the kingdoms served Him, and inherited the benediction promised to those that acknowledge His supreme rights. In order that we may better understand what, in those ages of faith, was the belief of men as to the civil power, let us look at the ceremony of the consecration of a king. Nowadays we hear of coronations, but we hear no more of the consecration of kings. But a coronation, even in the tradition of England, takes place in the old Abbey of Westminster, and with certain rights which remain, mutilated indeed, but taken chiefly from the ancient Catholic ritual. I will shortly describe what the ancient ritual was. The prince who was to be consecrated, for three days before, fasted as a preparation. On the day of his consecration he came to the sanctuary of the church, where the metropolitan and his suffragans received him. He then, first upon his knees before the altar made solemn oath to Almighty God, to observe and cause to be observed, according to his knowledge and his power, for the sake of the Church and of his people, law, justice, and peace, according to the laws of the land and the canons of the Church. He then lay prostrate before the altar, like a bishop when he is consecrated; the litanies were chanted, the same litanies which are sung in our solemn ordinations. Then, kneeling be-

fore the altar, he received the unction. He was anointed in the right arm, which is the arm of strength, and on the shoulder, typical of royal power; as in the prophecy, "The government is upon His shoulder."* He then received the sword, with this admonition, "Remember that the saints conquered kingdoms not by the sword, but by faith." After this, the crown was put upon his head, with the prayer that he might wear it in mercy and in justice; and the sceptre was then placed in his hands, in token of the authority of law. After that, the Holy Mass was celebrated; and in that Mass he received the Holy Communion of the precious body and blood of Jesus Christ, from the hands of the consecrating bishop. These solemn acts in themselves portrayed what were the relations of Christian law and fidelity between the chief rulers of nations and of kingdoms, and the sovereignty of Jesus Christ.

4. Such was once the Christian world. What is it now? Look at Christian Europe. Read history for the last three hundred years. Briefly, for briefly it must be, I will touch upon its main points. Three hundred years ago, Germany and the greater part of northern Europe —Sweden, Norway, Denmark, England, Scotland, to say nothing of other smaller countries

* Isaias ix. 6.

— separated themselves formally from the unity of the Faith and Church, and therein of the supreme authority of the Vicar of Jesus Christ. What straightway followed? The civil power, which until that time had been obedient to the laws of faith and of Christian morality, thenceforward went its way alone, choosing and determining for itself. The most terrible persecutions, to prison and to death, for the sake of religion, sprang up in every country; and the two authorities, civil and spiritual, which God has made distinct and has committed to separate hands, were united in the person of princes. The civil supremacy and the ecclesiastical supremacy were claimed for the crown, and civil rulers invested themselves with prerogatives which can be borne by the Vicar of Jesus Christ alone. The authority over conscience, religion, and the worship of God belongs only to those to whom He has committed it. Wheresoever the conscience and the soul enter in, man is free from all authority of men. No king, nor prince, nor legislature, has power to make law or ordinance over my conscience. He may take my life, but my faith he cannot touch. It was a violation of the Divine law; and bitterly and in blood the people that were torn from the unity of the Church suffered for that deed. I will say nothing of Ireland — the memories of Ireland are too

mournful, too profoundly dark — but England, which then was united, which then had one faith and one worship, has been miserably rent, cut asunder in religion, until one half of the English people no longer belong to the religion which was set up by law three hundred years ago. And those who have separated from it are divided and subdivided again into innumerable religious fractions; and in that one body, which is held together by the law, what a dying out of faith, what denials of Christianity, what oppositions of teachers against each other, what separations, what bondage of conscience, what violations of Christian liberty! From what source are all these evils? From the usurpation of the civil authority, which assumed to itself to be the head and supreme judge in religion.

But I pass this by. These were only the beginning of troubles which fell upon the nations separated from the unity of the Church. There was also a flood of evils in countries that still continued to be of that unity. In France, in Austria, in parts of Italy, in Spain, in Portugal, princes who still professed to be Catholic, assumed authority to meddle with religion, with worship, with education, though not with faith. They did indeed profess that they could not touch faith; but discipline and all things outside of faith they claimed as subject to their jurisdiction.

I have said that there is, in all countries, a disposition to depart from the unity of the Christian civilization which the providence of God has ordained. The conflicts which began three hundred years ago have been everywhere accomplishing themselves. In Austria some twenty years ago, in Italy the other day, it was declared that the Church and the State were no longer united; that is to say, that the sovereignty of Jesus Christ was no longer acknowledged by the civil power, and that the political order of the world was claimed by man for himself. The "kingdoms and the nations" would no longer serve the sovereignty of Jesus Christ. The other day, two laws were passed in Italy, the one to forbid the teaching of Christian doctrine (that is, the Catechism) in the schools of the poor, the other to forbid the teaching of theology in the universities of the kingdom.

5. Thus far, I have touched upon the creation of the civil power; secondly, upon its consecration by Christianity; thirdly, upon the harmony and union between the civil and the spiritual powers when united; fourthly, on the separation and divorce which has been accomplishing itself between them. I now come to the last point, which is a consequence of that divorce — the desecration of civil society, the stripping-off, the

effacing of the sacred and Christian character from all political institutions.

For clearness, I will give an example of what I mean; and I do it sadly, and with the greatest tenderness of sympathy. If any word I speak should seem to be wounding to noble, Christian, Catholic, chivalrous France, I disclaim beforehand whatever may seem to come from my lips. In the year 1789, as I told you the other night, was published to the world a document called the *Principles of the Rights of Man.* I told you then, that in that document we find nothing about the duties of man, or the rights of God. The rights of man, indeed, are there; as if man were the lord and king of all things—as if he had no duties to anybody, and no one had rights over him. What was the consequence of this beginning? There were two of the greatest pestilences at that time spreading in France, the forerunners and causes of its downfall—the infidel philosophy of Voltaire, and the flagrant immorality of Rousseau; the two false prophets, who destroyed the one the faith, the other the morals of society. You will remember how the worship of Christianity was then abolished, the name of Jesus Christ blasphemed, the church of Notre Dame profaned; Reason, personified as my tongue refuses to describe, set upon the altar. Atheism took possession of men's minds, or rather of their

lives. And there came a day when, as by a concession towards belief, the Assembly voted the existence of the Supreme Being. You know what followed: a reign of terror, blood, blasphemy; horrors beyond the imagination of man; revolutions in every city; civil war in the streets; an infidel empire. At last, Christianity was restored as a public policy; and no doubt, under that politic device, faithful men and faithful pastors began once more to do their work. Souls once more were saved; but the heart of faith was sick unto death.

Such was France for a long period of years; and the seeds of infidelity were cast far and wide. They sank so deep, that never to this day has Atheism been finally eradicated. In the midst of that noble, Christian, Catholic people, the roots of infidelity are now so deeply set, and the taint of indifferentism is so wide, that all the prayers, labors, sufferings of the faithful and fervent cannot restore to France its Christian laws, and the sovereignty of Jesus Christ. After awhile came a restoration; you know with what results. I will not go into detail. We have seen, I think, some five revolutions, and in three of them blood running in the streets. But all this has passed away; and the horrors of the past are pale in the horrors before us at this moment. We used to look back upon the first French revolu-

tion as a time of such exquisite terror, that I, for my part, have often wondered how our forefathers could have endured the daily tidings of misery and blood so near to their doors; but you and I have been hearing worse, day by day, for weeks, and in this last week worse than all. The other day we read these words: "In a little while all religion will disappear from the schools of the Commune; the crucifix will disappear as a violation of liberty of conscience." A little while afterwards there was a question whether or not the churches should be closed; and it was answered, "That the churches be kept open, and that in them Atheism shall be taught, to disabuse the minds of men from the prejudice of belief." And do we, then, wonder that the chief pastor of that flock and some score of his faithful clergy are cast into prison? and in this moment of horrible suspense God only knows whether they be among the living or the dead.

It is almost out of place to quote the words I now repeat; but they are so intensely horrible, that lest I should seem to exaggerate, I here transcribe them. They are from Comte, one of the false prophets who has been contributing to the ruin of France by the moral and intellectual action of his false philosophy for the last thirty years. He is held in honor by some in England, and has disciples among us, who teach the same

intellectual enormities. These are his words: "In the name of the past and the future, the servants of humanity, both its philosophical and practical servants — come forward to claim as due the general direction of this world. Their object is to constitute at length a real Providence in all departments, moral, intellectual, and material. Consequently, they exclude once for all, from political supremacy, all the different servants of God, Catholic, Protestant, or Deist, as being at once behindhand and a cause of disturbance." * I told you in the beginning, of the three cities typical of civilization, and that the new Jerusalem of progress is Paris. We see that new Jerusalem at this moment illuminated, not with the light of God and of the Lamb, but by the flames of its burning palaces, and by the conflagration of its homes. And to what one supreme cause is this to be ascribed? To the rejection of God and of His Christ, to the rejection of the sovereignty of our Divine Redeemer. "The nation and the kingdom that will not serve Him shall perish;" and noble, Christian, Catholic France, except it acknowledge once more the sovereignty of Jesus Christ, by that Divine law of prophecy must perish. But I have better hopes. I know, from my own personal knowledge, that through the provinces of that noble

* *Catechism of Positive Religion*, preface.

people there are millions who are true and faithful. They are casting off, by the almighty help of God, the tyranny and dominion of a corrupt and infidel sect.

It is more than time to make an end: I will therefore draw a general conclusion from what I have said, that the unimaginable horrors, of which Paris is at this moment the field, come from the revolt of civil society from God. They are the offspring, the legitimate, the lineal working out, of the principles of infidelity and impiety which were set in motion a century ago. And let statesmen and politicians lay to heart, that the first rising, in 1789, was a rising against the king and those that surrounded him; the next rising, in 1830 and 1848, was of the middle class against those that were immediately above them; but the rising now is the rising of the masses, of the multitudes, who, having been neglected, outcast, and therefore morally outlawed, have been robbed of their Christian education. They have grown up a terrible generation, to be the scourge and the overthrow of civil society. I need not, then, repeat that Pius IX., in the Syllabus, taught wisely and well, that it is a falsehood, and an error to be condemned by Christian men, to say that the civil society of the world is the fountain and origin of all right, and cannot be circumscribed. The Church of God and God

Himself are the fountain and the origin of rights higher than the civil state; and the authority of God and of His laws circumscribes the authority of the civil order. Next, it is a falsehood, and an error justly condemned, to say that, when the spiritual and the civil authorities are in conflict, the contention shall be determined by the superior authority of the civil power. The spiritual authority of God and of the Christian laws must circumscribe and limit the claims of the civil authority. Thirdly, it is a falsehood and an error to say that education is a matter of civil competence and ought to be secular. The education of Christian men must be Christian. The education of baptized children must be according to the faith of their baptism. Nothing can educate the heart, the soul, and the conscience, but the laws of God. Again, it is a falsehood and an error to say that kings and princes are exempt from the superior jurisdiction of God and of His Church. They are bound like others, and bound with a heavier responsibility than others, and will have to give a heavier reckoning before the tribunal of the King of kings. And, lastly, to say that the Church ought to be separated from the State, and the State from the Church, is a falsehood and an error to be condemned; because, in the natural order, the State is God's creation, and, in the supernatural order, the Church is God's creation,

and these two ought to be in harmony and in union. They ought to act in concord, co-operating with one another to the highest ends of man.

And now there are two plain truths which I will add by way of corollaries from all that I have said. The civil powers of the world, in separating themselves from the authority of God and of His Church, are committing suicide; it is political self-murder. They are condemning themselves to one of two inevitable results — either to the despotism of military dictators, or to the worst form of tyranny, the tyranny of revolutions. The civil powers of the world at this moment are standing between two great movements, and between them they must make their choice. There is, on the one hand, the One Holy Catholic Church, with its Divine authority, its Divine faith, its Divine laws, and its Divine obligations, spreading throughout the world, penetrating into all nations. This there is on one side — and this is in the noonday light. But there is on the other a society which is in the darkness of midnight: the deadly antagonist of the Church. It is one, because it is compactly united: it is unholy, for it springs from Satan: it is universal, for it is international: it is invisible, because it is hid out of the sight of men; and that is the universal international revolution of secret societies, allied together for the common

purpose of overturning, if it were possible (as it is not), the Church of God, and of overturning (as it is easily possible) all civil governments on earth. Between these two alternatives, the civil rulers of to-day have to make their choice. "O ye kings, understand: receive instruction, you that judge the earth."* The choice is before you; civil life or death: choose promptly, that you may live.

But, I fear, the choice is already made. If there be one thing that has been derided, scoffed at, cast out, misrepresented, in these last twenty years, it is the Temporal Power of the Pope. Yet what is it but the recognition of the sovereignty of Jesus Christ over men and over races, over public law, over the whole of Christendom — the recognition that there is a King in heaven, Who is represented upon earth, and that on earth there is one from whom the interpretation of His law, and the sentence of His truth, comes with supreme authority? In this person alone are united together the two authorities, civil and spiritual; in order that, in all other nations of the world, those two authorities shall be separate: so that tyranny over the consciences of men and violation of the freedom of religious conviction shall be rendered impossible, because kings and princes and rulers are limited by a superior au-

* Ps. ii. 10.

thority in all things that are spiritual. And inasmuch as that supreme spiritual authority has been, by Divine Providence, in a visible and marvellous manner, freed from all subjection to emperors or kings, having a perfect independence of his own, owing only to his Divine Master in heaven the account that he must give — that Providence of God is being visibly justified at this moment by the revolutions, now assailing all countries which have cast off their allegiance to the Christian Church. I see no hope for the Christian civilization of the world, unless men turn back again to the true foundation of Christian society, and acknowledge that this dark and bitter period of revolution has sprung from a rising against the authority of the Church of God, and that revolt and unbelief are the curse and scourge of Europe.

In the beginning I said that this subject, though it seems to be of a public and political kind, is also intrinsically moral and religious. It comes home to our consciences. To-morrow, it may be, in the first newspaper that falls in your way, you will hear the principles of which I have been speaking denied and denounced. It is necessary, therefore, that we should, from time to time, turn back again to these great laws and principles of faith. They sprang from faith, and they belong to the morality of faith.

I have said these things because I am convinced that it is necessary you should be on your guard. Do not be deceived by the silvery sounds of "liberty," of "freedom," of "public rights," of "the rights of man," and of those rights which I spoke of last time, and for very shame I will not utter again. Be on your guard. Do not be seduced or carried away by the talk and clamor of a revolting and unbelieving age. Remember the words of the Son of God: "You shall know the truth, and the truth shall make you free." * "If the Son shall make you free, you shall be free indeed." †

Liberty without Jesus Christ is the worst of bondage. The service of Jesus Christ is true liberty. Remember His own words: "Come to Me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me; because I am meek, and humble of heart, and you shall find rest for your souls. For My yoke is sweet, and My burden light." ‡ This alone is the way of liberty. Liberty is in the heart. True liberty is in the service of Him who must "reign until He hath put all His enemies under His feet." §

* St. John viii. 32.
† Ibid. 36.
‡ St. Matt. xi. 28–30.
§ 1 Cor. xv. 25.

LECTURE IV.

THE SPIRIT OF ANTICHRIST.

St. John xv. 18, 19.

"If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Mask it as we may, there is an irreconcilable enmity between God and the world. The Christian world may put on the vestments and bear the name of Christianity, but it is the world, after all. Not that there is enmity on God's part against the world; for "God so loved the world as to give His only-begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting." * But "the friendship of this world is an enemy against God," as we have already seen, because it is not subject to the law of God, nor can be.

* St. John iii. 16.

This then is the meaning of our Lord's words when He said to the Apostles, who were becoming daily conscious of the hatred of men against them: "If the world hate you, know ye that it hath hated Me before you." * If you had been of the world — servants, friends, flatterers of the world — the world would have loved its own, it would have recognized its own reflection, its own mind, its own livery; but because you are not of the world, but I, by grace and special election, have chosen you out of the world, therefore, for that very reason, because you have My mark, because you bear My name, because, in some degree, you share my likeness; therefore the world hateth you. This enmity is perpetual: it exists at this day, it will exist to the end. Between God and the world there may be an apparent truce; there never can be peace. God is immutable; His perfections cannot change. The world is malicious, and from its malice it will not change; and therefore, as the Apostle says, "What participation hath justice with injustice? what concord hath Christ with Belial?" † God, then, when manifest in the flesh, in the person of the eternal Son, was the object of the world's chief hatred; and the world, after wreaking upon Him all that scorn, derision, insults could effect, nailed Him upon the cross. The shame and the

* St. John xv. 18. † 2 Cor. vi. 14, 15.

passion of the Incarnate Son of God has been the inheritance of His Church. For what is the Church of Christ but the body of Christ? Or, in other words, it is Christ mystical, the mystical person made up, as St. Augustine says, of the divine Head in heaven and of the body spread throughout the world; "one man, one collective person." The enmity and the hatred which the world bore to Him has descended from generation to generation, as the heirloom of His body. This, then, is Christ. Now what is Antichrist?

In the beginning I disclaimed all intention of entering into the exposition of unfulfilled prophecies. I am speaking of patent facts under our eyes. They are sufficient, because they give us principles and warnings to govern our conduct. Nevertheless, I must say, in passing, that if there be anything evident in the plain words of Holy Scripture, if there be anything explicitly declared by the Christian Fathers, and anything distinctly taught by the theologians of the Church, it is this: that Antichrist, though taken to express a diffused spirit which pervades systems and incorporates itself in various forms in all ages, nevertheless will be, towards the latter days, impersonated in one who shall be the head and the chief of that Antichristian spirit and system, and shall use all his power against the Name and the Church of Jesus Christ. This

I now set aside, as being beyond my purpose. I am speaking of the Antichristian spirit which manifests itself either in individuals or in whole systems, sometimes in whole nations. Just as the electricity which is suspended in the air is breathed unconsciously, so the Antichristian spirit exists in what is called the Christian world in its present fragmentary and divided state. And this is the subject with which to-night I must conclude that which I have endeavored, but very imperfectly, to say.

I have already drawn out before you the distinction between the world as it was before it had faith in Christ, and as it became when the Christian Faith was received by the nations which were federated in what we call Christendom; and lastly, as it is now, since the world, having once been Christian, has for the last three hundred years been ceasing to be so.

Now, the Apostle has given us three marks of this final and Antichristian apostasy from the Faith. The first mark is given by St. John, where he says that "they went out from us, but they were not of us; for if they had been of us, they would no doubt have remained with us;" * that is to say, separation or schism, actual and visible departure from the unity of the Church. The second mark is a denial of the Incarnation

* 1 St. John ii. 19.

of the Son of God. St. John says in his second epistle: "Many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh. This is a seducer and an antichrist."* The third mark is given by St. Jude: "These are they who separate themselves, sensual men;" which word signifies, in the original, men of natural intellect and natural reason: it does not necessarily mean sensual in the grosser sense, though it leads to it. "These are they who separate themselves, sensual, not having the Spirit,"† that is, they reject the Holy Ghost, and the work of the Spirit of God in the world. This third mark is the rejection of the revelation of the day of Pentecost, with all those truths, laws, and authorities, which took their rise from the coming of the Spirit of Truth. These then are the three marks of the world departing from Christianity.

If you look back over the last three hundred years, you will see that whole nations have departed from the visible unity of the Church. They have come to deny that any visible unity was ever instituted; they deny their separation by denying the law. "Where there is no law, there is no transgression,"‡ the Apostle says; and it is necessary to deny the law of unity in order to justify the separation. Springing up from those bodies separated from the unity of the

* 2 St. John 7. † St. Jude 19. ‡ Rom. iv. 15.

Church, has come, first, Socinianism, or Unitarianism, as it is commonly called — rejection of the mystery of the Most Holy Trinity, of the Godhead of the Incarnate Son, of the work of the Holy Spirit of God, first in His Divine authority, perpetually and infallibly guiding and speaking through the Church; next, in His operation through the Holy Sacraments; and thirdly, His workings of grace in the individual soul. How extensively, both in speculation and in practice, these truths are at this time rejected by many who retain the name of Christians, you well know. And once more, if you look at nations in which these departures from truth are to be found, you will find that the whole course of legislation for the last three hundred years has been, as I have already pointed out, a perpetual departure from the laws of Christianity. Forasmuch, then, as men are interminably and irreconcilably divided, it is impossible that the legislature can touch upon matters of Christianity or of religion without conflicting with the private convictions or the private opinions of some men or some bodies of men; and therefore the civil powers of the world in despair have taken refuge in the policy of eliminating and excluding altogether from the public laws of the land all reference to anything but those fundamental moral axioms which are to be found not only in Chris-

tianity, but, almost without exception, in the order of nature.

There is to be found in such individuals as I have been describing, in such nations and in such governments, a worldly character, which partakes of the Antichristian spirit. These may seem to be harsh and severe terms, but "He that is not with Me, is against Me."* They are the words of Jesus Christ Himself. There is no neutrality in matters of faith; and the tendency of all peoples, nations, and governments that have ceased to legislate positively in a Christian sense, is to legislate at last in a sense that is, first beside, then contrary to, Christianity.

What I have now to do is to draw out the particular points in which the Antichristian spirit is to be found working in society, and therefore round about us.

1. The first illustration I will give is this: the impatience of all revealed authority, as entering in any degree into the control of the thoughts or the will of men, or into the action of government. There is a disposition in public opinion, and in public men, and in the masses, to say: "Politics have nothing to do with religion." This I have answered before; and I am going on to show one more application of this false maxim. It is commonly said, that what is called "dogma"

* St. Matt. xii. 30.

is a limitation of the liberty of the human reason; that it is degrading to a rational being to allow his intellect to be limited by dogmatic Christianity; that liberty of thought, liberty of discovery, the progress of advancing truth, apply equally to Christianity, if it be true, as to all other kinds of truth; and therefore a man, when he allows his intellect to be subjected by dogma, has allowed himself to be brought into an intellectual bondage. Well, now, let me test the accuracy and the value of this supposed axiom. The science of astronomy has been a traditional science for I know not how many generations of men. It has been perpetually advancing, expanding, testing, completing its discoveries, and demonstrating the truth of its theories and its inductions. Now, every single astronomical truth imposes a limit upon the intellect of man. When once the truth has been demonstrated there is no further question about it. The intellect of man is thenceforward limited in respect of that truth. He cannot any longer contradict it without losing his dignity as a man of science — I might say, as a rational creature. It appears, therefore, that the certainty of every scientific truth imposes a certain limitation upon the intellect; and yet scientific men tell us that, in proportion as science is expanded by new discoveries and new demonstrations, the field of knowledge is increased. Well,

then, I ask, in the name of common justice and of common sense, why may I not apply this to revelation? If the possession of a scientific truth, with its complete scientific accuracy, be not a limitation, and is therefore no degradation of the human intellect, but an elevation and an expansion of its range, why should the defined and precise doctrines of revelation be a bondage against which the intellect of man ought to rebel? On the contrary, I affirm that every revealed doctrine is a limitation imposed upon the field of error. The regions in which men may err become narrower, because the boundaries of truth are pushed farther, and the field of truth is enlarged. The liberty of the human intellect is therefore greater, because it is in possession of a greater inheritance of certainty. And yet, if there be one superstition which at the present day is undermining more than any other the faith of men, it is the notion that belief in the positive dogma of Christianity is a slavish limitation of the intellectual freedom of man.

Once more, it is said that the revealed morality of Christianity is a limitation of the freedom of the human will. I must ask your forbearance for speaking of such a topic to you; for I ought to suppose that there is no one here so darkened, I must say, in heart as well as in understanding, as to think that Christian morality, by limiting

the actions and even the thoughts, and regulating the freedom of the will, imposes upon them a bondage unworthy of men. Nevertheless, there are some who cry out against the laws of morality which are taught by the Church of Jesus Christ, as being an interference with human liberty. Now, what does the morality of the Christian law forbid? First, all things that are unjust. Surely no man will plead for a liberty to act unjustly. Secondly, all things that are hurtful to himself or to his neighbor. A man will not plead for liberty to do hurt to his neighbor. Will he plead for liberty to do hurt to himself? to commit suicide, for instance — that is, for the liberty of self-murder? Lastly, it forbids the commission of those things that are mortal before God, of acts that are deadly in their consequences. In the name of reason I would ask you, is there any limit imposed upon the liberty of men in taking from them the freedom to drink poison, and laying upon them the bondage of living on food? And yet the laws of the Church impose no other limitation on any man. Nevertheless, the spirit of insubordinate intellect and insubordinate will, fostered by schism and by unbelief, is spreading fast at this day; and men are crying out against the authority of revelation as a yoke and a bondage.

And it is further said, that revelation has no-

thing to do with the civil authority of the world. I hope that I have already given reason enough for affirming that the civil authority of the world, if it be not founded upon revelation, is, nevertheless, so guided, confirmed, and strengthened by it, that it cannot long subsist without it. If it lose the support and guidance of revelation, it soon falls into the natural order, with all the penalties of dissolution. Now, what limit does revelation impose upon the civil power? It limits authority, in those that bear it, to the execution of justice and mercy; it forbids tyranny and despotism. It limits the freedom of subjects by the law of conscience, to obedience and submission; and it teaches man to observe the equal rights of other men and the duties which he owes to his fellows. It teaches to all men the sacred law which lies at the base of all just legislation: "Do to others as you would have men do to you." These are the primary laws of justice and of charity. I ask whether these are limitations hostile to the freedom or to the prosperity of states? In one word, the only conservative spirit, a phrase we hear even to weariness — that which alone upholds, confirms, and renders indissoluble the civil society of mankind — is Christianity, or the revelation and the laws of Jesus Christ. Nevertheless, if there be anything which the public opinion of most countries, separated from the unity

of the Church — and, I am sorry to say, the public opinion of some countries which profess still to be within that unity — resents, it is the entrance of the laws of revelation into the sphere of their legislature. I shall not say too much by adding, that there exists a wide-spread animosity against the one only Church which will not accept of royal or legislative supremacy. There is in the world one Church which has never accepted of royal supremacy in faith or morals. It has never accepted Acts of Parliament or legislative enactments as superior to its own canonical legislation and to its own spiritual executive. Now, I believe, that is the only Church against which public animosity and even private hostility is levelled in any marked degree. All other bodies are treated as national, domestic, and innocuous. They are not to be feared. If they have a will of their own, they have no power to exert it. But the Church which absolutely refuses the supremacy of all civil powers is looked upon at once as aggression, invasion, and a menace to the supreme authority of public opinion, and, it may be, of princes.

2. Why is this? In one word, because the enmity which assails revelation falls upon it chiefly as incorporated in the Church. It exists there as in a definite, visible, palpable form. In the sphere of intellect men cannot lay their hands

on revelation. It is, like the light of day, impalpable. In the order and the sphere of ideas it is intangible altogether; but, embodied in the Church, it becomes a visible and palpable impersonation, standing in the place of its Divine Head, on whom men laid their hands while He was within arm's length. But now, at the right hand of God, He is beyond their reach. His body, however, is here; and therefore He cried out to Saul on the way to Damascus, "Saul, Saul, why persecutest thou Me?"—that is to say, His Church upon earth is Himself. The same spirit, therefore, which was directed against Him while He was within the reach of men is now directed against His Church, which is still palpable and within their grasp. It incorporates dogma, it enforces discipline, it wields authority, it legislates, it decrees, it inflicts censures, it sits in judgment upon the conduct of men, of private persons, of professors, of nations, of princes. Come what may, it will not be silent.

Let men threaten as they will, it still speaks as the Prince of the Apostles, who said: "If it be just in the sight of God to hear you rather than God, judge ye." *

This Divine liberty of speech, which began in the lips of the Son of God Himself, passed to His Apostles, and from them has passed to His

* Acts iv. 19.

Church. It has spoken freely throughout all ages, and throughout all the world. The prerogatives of the Church are especially offensive to the world. Our Lord said to the chief of the Apostles, and through him to them all, and through them to their successors to the end of the world: "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."* We do not explain away these words. We teach them as we received them from our Divine Master. They mean that what the authority of His Church binds on earth, is by Him ratified in heaven; that there is a twofold and concurrent action, which in effect is identical, between the authority of the Church on earth, and the authority of its Divine Head in heaven. And therefore, when the Apostle said, "If any man love not our Lord Jesus Christ, let him be anathema maranatha," he pronounced a judicial sentence which had its effect, though it was not yet seen to follow, as when our Divine Master said to the barren fig-tree, "May no fruit grow on thee henceforward forever," † and the fig-tree withered away; and as when Peter rebuked Ananias and Sapphira, his sentence was straightway executed. We may

* St. Matt. xvi. 19. † Ibid. xxi. 19.

not see, indeed, these palpable and immediate results; but we know with Divine certainty that the effects of excommunication will surely follow. In the Epistle to the Corinthians the Apostle, writing of the incestuous man, said: "I, indeed absent in body, but present in spirit, have already judged, as though I were present, him who hath so done: in the name of our Lord Jesus Christ, you being gathered together with my spirit, with the power of the Lord Jesus Christ, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ." * These are not empty threats; they are judicial pronouncements of a Divine authority. Will any one tell me that this power has ceased in the world? Read the history of sacrilege against the Holy See; or read, if you will, the history of sacrilege written by a well-known writer of the Church of England two hundred years ago, who believed this Christian law, and verified it in the history of those who, three hundred years back, committed or partook of sacrilege in England. Search through history, and find me an example of sacrilege which has not sooner or later met its doom. There is a God who judgeth the earth; and He judges it through those laws which He incorporated in the authority of His Church. He executes His judgments by

* 1 Cor. v. 3–5.

His own Divine providence, when and how He wills. Now, against that which I have said, there is a spirit of hostility and contempt, at least assumed. I say assumed contempt; because, under the appearance of derision, there is a sharpness in the tone which shows the animosity of fear.

3. There is yet another kind of Antichristian enmity, which finds its way into the hearts of many who would be startled and wounded if they were told that their spirit is Antichristian. If there be a subject against which public writers, public speakers, and public talkers are perpetually declaiming, it is what is called the religious life — the life of monks and of nuns. The whole literature of countries that are not Catholic is full of all manner of tales, calumnies, slanders, fables, fictions, absurdities, on the subject of monks and nuns. Now, why should men trouble themselves so much about it? Why cannot they leave peaceful people to use their own liberty? No man or woman is compelled to be monk or nun; and if by perversion of light, if by idiocy, as the world calls it, any should be found who desire to live the life of monk or nun, why should public opinion trouble itself so much about the matter? Men may become Mormons; they may settle down at Salt Lake; they may join any sect; they may adopt any practices

which do not bring them under the hands of the police, and the public opinion of this country does not trouble itself about them. What, then, is the reason why it troubles itself about the religious life? Because it is a life of perfection; because it is a life which is a rebuke to the world, a direct and diametrical contradiction of the axioms and maxims by which the world governs itself. The world is therefore conscious of the rebuke, and uneasy under that consciousness. When the Son of God came into the world, all men turned against Him except the few whom He called to be His disciples. Even a heathen philosopher has recorded this belief: that if a perfectly just man were ever to be seen on earth, he would be out of place and a wonder; or, as we may say, a monster among men. And why? Because, in the universal injustice of mankind, he would stand alone, and his life would be a rebuke. In Holy Scripture this is described, as it were, with a pencil of light. In the Book of Wisdom, the men of this world say: "Let us lie in wait for the just; because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life . . . he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just . . . he calleth himself the Son of God . . . he

is grievous unto us even to behold." * The finger of the Holy Spirit has here traced the real analysis of this animosity against the religious life. Some years ago I remember reading a paper upon "The Extinct Virtues," and what were they? Obedience, chastity, voluntary poverty. If so, then, the eight beatitudes are extinct. I do not suppose the world would accept this. They would count me a severe and an unjust accuser if I were to say that disorder, unchastity, and the love of riches are the ascendant virtues of modern society. But if obedience, chastity, and voluntary poverty are extinct, their opposites must be in the ascendant. Of this I am sure: that the prevalent spirit among men at this day is to feel a secret hostility against a life which surpasses their own; and therefore it is that we hear these tales, fables, slanders, fictions about monks and nuns; and that we have books like *La Religieuse* and *Le Maudit;* or romances about the acts of ex-Benedictine nuns at Naples, and such like; or that which is the gospel of a multitude of people — though it has been exposed a hundred times over as a stupid self-refuting imposture, condemned and exposed by positive local proof and distinct documentary evidence — the history of "Maria Monk." Nevertheless, this abomination is printed and reprinted, and bought

* Wisd. ii. 12–16.

and sold, because there is a gross morbid taste to which it panders, and a diseased hatred which it gratifies. It is not only against the life of perfection, but against every reflection of God, wheresoever it may be seen, that this Antichristian animosity directs itself. And there are two things which, perhaps, are more hated, more intensely and more bitterly attacked, than any others.

The first is the confessional, because in it the priest sits in the name of God, hearing all things in His stead, with his lips closed, and ready to shed his blood rather than break that seal. He holds a power which was given him in the Apostles on that night when our Divine Lord breathed upon them, and said, "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." * He sits there invested with that authority, a witness to the day of judgment; and the self-accusation of men is the prelude and the preparation for the last day. The world, if it could, would pull the Last Judge off His throne; but, because He is beyond the reach of its arm, they pull the priest out of the confessional.

The other thing against which the enmity of men is directed, is the presence of Jesus in the Blessed Sacrament. The Sacrament of the Altar is the manifestation of the Divine presence; it is

* St. John xx. 22, 23.

the incorporation of the Divine love, sanctity, and power; and against these things the Anti-christian revolt hurls itself as the chief object of its hatred: as but the other day, if our tidings speak the truth, the Blessed Sacrament was sacrilegiously mocked and scattered in the midst of blaspheming men and weeping women.

4. There is yet another object of this animosity. What I said last leads on immediately to the priesthood. Englishmen have heard from childhood so much about priestcraft, and about being priest-ridden, and about bad priests, that they grow up with a belief that a priest is a noxious creature, a sort of *fera natura*, something specially venomous, anti-social, perilous to the commonwealth of men. What is the priesthood? The priesthood is a body of men, instituted by our Saviour, into which any man of you, if he has the will and the fitness, may freely enter to-morrow. It is not a caste; it is not Freemasonry; it is not a secret society of moral assassins, nor a close corporation of tyrannous men. It is open to all; it has no secrets but the sins of those that repent. It is the most democratic of all the governments on earth: the sons of peasants and of ploughmen are at this day standing at our altars and sitting upon the throne of Apostles. The Holy Council of Trent lays upon the conscience of bishops, in founding their seminaries, to re-

plenish them rather with the children of the poorer classes. The priesthood, therefore, is so open to every man, that if there be a secret craft, a priestcraft, to be learnt, let him come and learn it; he has only to blame himself if he does not know all about us. We have no mysteries, or ciphers, or Masonic signs. The priesthood and the theology which makes the priest are open to everybody; it is not like secret societies, which hide themselves from the light and labor underground. The priesthood is in noonday, standing at the altar, and everybody may know what it is; and yet we hear of "sacerdotalism" as if it were the Black Death or a plague of Egypt, or a pestilence which walks in darkness. In the public newspapers men are warned, and hopes are expressed that the world at last may be saved from "sacerdotalism." In the fourth chapter of St. Paul's Epistle to the Ephesians, we read these words: "He led captivity captive, He gave gifts to men," "and He gave some Apostles, and some prophets, and other some evangelists, and other some pastors and doctors (or teachers), for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." * Here is the priesthood: a body of men chosen first by our Lord, illuminated, trained, and conformed to Himself, to be the guardians and the

* Eph. iv. 8, 11, 12.

transmitters of the truths which He revealed to them, and of the laws which He gave into their custody. They were charged afterwards to deliver the same to others whom they should select, whom they, in turn, should illuminate and train to the same likeness, thereby transmitting to the end of the world, undiminished, the custody of Divine Truth which was delivered to their charge. This, then, is the priesthood; and there is no doubt that it must be an object of special animosity; and for the very reason with which I began: "If the world hate you, know ye that it hath hated Me before you." This was said to the first priests. "If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." * They are witnesses of the truth, and they have power to deliver it; and they have power to deliver it, because they have a Divine certainty of the truth they deliver; and they have a Divine certainty of that truth, because they are the disciples of the Church which is divinely guided, before they become the teachers of the faithful. To them is committed the power of applying that truth to men — that is, of guiding their thoughts and consciences, and of distinguishing truth from falsehood in matters of faith, of judging the ac-

* St. John xv. 18, 19.

tions of men, of distinguishing between right and wrong in questions of the Divine law, and of pronouncing upon them censure, if need be; giving or withholding absolution by their sentence before God. I do not wonder, therefore, that there should be an animosity in those who do not love the Master, from whose side the priesthood springs; and I do not wonder that a bad priest—if he can be found—is the hero and the saint of the world. And it never happens that an unhappy priest, either by loss of faith or by loss of fidelity, falls from his sacred state, but he is straightway glorified as a theologian, preacher, doctor, and I know not what besides. The world receives him as its own, and because he is its own, loves him.

5. Lastly, there is one person upon whom this Antichristian spirit concentrates itself, as the lightning on the conductor. There is one person upon earth who is the pinnacle of the temple, which is always the first to be struck. It is the Vicar of Jesus Christ; and that for the most obvious of reasons. There is no man on earth so near to Jesus Christ as His own Vicar. Two hundred and fifty-seven links, and we arrive at the Person of the Son of God. Two hundred and fifty-seven Pontiffs, and we are in the presence of the Master whom His Vicar represents. That chain runs through the ages of Christian

history, and connects us with the day when, on the coasts of Decapolis, Jesus said to Peter, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." No man therefore brings us so near to the Person of the Son of God as His Vicar upon earth, and no man is to be made so like to Him in suffering for His sake. The first nine-and-twenty Pontiffs were crowned with martyrdom. Five-and-forty times, since then, the Pontiffs have either been driven out of Rome by violence, or by violence have been hindered from setting their foot in it. Their lives have been lives of wandering, like those the Apostle describes in the Epistle to the Hebrews: "Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth."* Their whole life has been a life of the Cross, and that because they bear the office, and stand in the place, of their Divine Master. The Evangelists write of Jesus, and those that were with Him; as in the Book of Acts it is Peter, and those that were with him. He had taken his Master's place. And to Peter were given the two great prerogatives which constituted the plenitude of his Master's office. To him first, and to him alone, before all the others, though in the presence of the others, was given

* Heb. xi. 38.

the power of the keys. To him, and to him alone, and in the presence of the others, was given also the charge of the universal flock: "Feed My sheep." To him, and to him alone, exclusively, were spoken the words, "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat" (that is, all the Apostles); "but I have prayed for thee"—in the singular number: for thee, Peter—"that thy faith fail not; and thou being once converted, confirm thy brethren;"* and therefore the plenitude of jurisdiction, and the plenitude of truth, with the promise of Divine assistance to preserve him in that truth, was given to Peter, and in Peter to his successors.

Compare together Rome and Constantinople. Rome, at all times assailed by a warfare so manifold that the world has hurled upon it every weapon that man could forge or direct; Constantinople, under imperial protection, fostered and endowed, sank into schism, and is in bondage to the false prophet. Rome suffering, but free; free and royal; royal and reigning over the Christian world. Make another contrast. Poor Ireland, with its unbroken tradition of immaculate Catholic Faith. Poor Ireland—what preserved it three hundred years ago, and during three hundred years of suffering for the Faith? Fidelity

* St. Luke xxii. 31, 32.

to the Vicar of Jesus Christ, fidelity to Rome, fidelity to the changeless See of Peter. The arch of the Faith is kept fast by that keystone, which the world would fain strike out if it could, but never has prevailed to do so; and Ireland has been sustained by it: and to this day among the nations of the Christian world there is not to be found a people so instinct with faith and so governed by Christian morality as the people of Ireland. Driven abroad into all the nations of the world, into the colonies of the British Empire, into the great northern continent of America — wheresoever they go they carry with them their faith, and sow it broadcast in works of a magnitude and generosity which we here, in the midst of all our wealth, cannot attempt to imitate. Compare with poor Ireland imperial and prosperous England. The picture would be too sad; and, as I have said before, I refrain from all that could needlessly wound any that are not of my flock. You know the past divisions and estrangements, the animosities which, I hope, are now slackened, the contentions which, I trust, are now at an end. But what a history has been the religious history of England for the last three hundred years! What is its religious state now? What will be its future? The majestic cathedrals of England, the noble abbeys, the churches of ten thousand parishes, the lofty structures

lyzes and taints even the devout, and in the softness and self-indulgence which makes us unworthy of the Cross. Thirdly, I endeavored to sketch out the revolt of society from the authority of God. I pointed out that civil society is a Divine creation in the order of nature; that God elevated and consecrated the order of nature and of politics by instituting His Church in the world, and by uniting the authority of civil government with the Christian authority of the Church. I traced out also the rebellion, the divorce, the separation, which has taken place between these two divine creations — the State, as it is called, and the Church — and as a consequence, the desecration of the civil power, the stripping of the civil society of the world of its Christian character, and the reducing it once more to the mere state of nature. In those ages when society was Christian, the public opinion, public laws, public axioms, the influence all around, sustained the individual, raised him upwards, and supported him in his higher life. Now it is society that drags the individual down; Christianity lingers in individuals, but it has departed from society. And, lastly, I have endeavored to draw out what the Antichristian spirit is. It is the spirit of the world, which has separated itself altogether from the Church and from Christianity, or retains only a fragmentary Christianity, and is, sometimes

consciously, sometimes unconsciously, penetrated by the Antichristian enmity. I have marked also the special objects against which this spirit directs itself: Revelation, the Catholic and Roman Church, the life of perfection, the priesthood, and the Vicar of Jesus Christ.

The general conclusion from all that I have said is this: there is no hope for man or for society but in returning to God. There is no other hope. There is nothing but God on which the soul can rest, on which society can stand. The most perfect legislation, the most refined human laws, the most acute human philosophy, political economy, benevolence, and beneficence in all its forms, all the social sciences of which we hear so much — all these are powerless without God. The most finished time-piece, in which every minute articulation is complete and perfect, cannot strike one note or measure one moment unless a living hand communicate to it the fund of motion which it afterwards exhausts. The mightiest machine which will lift a hammer of surpassing weight, break bars of iron, or cut them as if they were the branches of the fir-tree, the most wonderful structures of mechanical skill, are nothing until the momentum is given, and that momentum must be sought elsewhere. Mechanics can do nothing without dynamical powers; and these dynamical powers, for men and

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for society, are to be found in God alone. They can be found only in Him to whose image man is made; they can be found nowhere but in His truth, which is the key of the human intellect, and in His grace, which is the only hand that can touch the heart in man; and if this be so, they can be found only in Christianity. Neither adults nor children can be touched by the laws of states, except externally. The state may control the external actions of men — it can imprison, it can fine, it can inflict capital punishment; but it cannot convert the sinner, nor change the will, nor illuminate the intellect, nor guide the conscience, nor shape a character. It cannot educate a child. All this is internal, not external; it is not mechanism; it belongs to the living powers of the soul; and God alone, by truth and grace, can accomplish this work in man.

I implore you, in God's name, and all the more because of the events, full of sorrow and of shame to Christian men, which have crowded so thick upon us in these last months, I may say in this last week, that, with all your heart and will, and all the weight of your soul, you cast yourselves on God. He alone can save. Use all your influence with those around you, in your homes, your households, your friendships; and if you have public influence, public trust, public author-

ity, strive that all who bear responsibility shall cast themselves on God, as the only hope for society and for the people. Do you want to see what man without God can do? Read the history of the last eighty years in Paris. You have there one simple phenomenon — generation rising after generation without God in the world. And why? Because without Christian education. First, an atheistical revolution; next, an empire penetrated through and through with a mocking philosophy and a reckless indifferentism; afterwards came governments, changed in name and in form, but not in practice nor in spirit. The Church, trammelled by protection, its spiritual action faint and paralyzed, could not penetrate the masses of the people nor form the rising youth. It labored fervently; its sons fought nobly for Christian freedom; thousands were saved; but for eighty years the mass of men has grown up without God and without Christ in the world. My whole soul pities them. These outbursts of horror, strife, outrage, sacrilege, bloodshed, are the harvest reaped from the rank soil in which such seed was cast. All this is true. But how did souls created to the image of God grow up in such a state? They were robbed: robbed before they were born, robbed of their inheritance, and reared up in an education without Christianity. Let this be a warning to ourselves. We are on

LECTURE I.

THE SOVEREIGNTY OF GOD OVER THE INTELLECT OF MAN.

Acts xvii. 30, 31.

"And God indeed, having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance. Because He hath appointed a day wherein He will judge the world in equity, by the Man whom He hath appointed, giving faith to all, by raising Him from the dead."

These were the words of St. Paul to the Athenians, when their philosophers called him a "word-sower" and a "publisher of new gods," because he preached to them Jesus and the resurrection from the dead. This was his meaning: God, in times past, shut His eyes to the idolatries and polytheism of men. Those times are past now, for God has manifested Himself to the world. He has made Himself known, and has therefore commanded all men everywhere to do penance — that is, to believe in him, and to repent

of their sins — under pain of eternal judgment; for he has appointed a day in which He will judge the world by that Man, whom he hath appointed to be the Judge of the living and the dead; and for this end He has given faith — that is, a witness and an illumination to believe His word by the resurrection of Jesus Christ from the dead. In this declaration, the Apostle distinctly asserts the sovereignty of God as the Creator, and as the Judge of all mankind; His sovereignty over man both in body and soul, over the intellect in all its faculties, over the will in all its powers. As Maker and Lord, God has dominion and sovereignty over man, whom He made to His own image and likeness; and man being of a rational, a moral nature, is therefore a responsible being.

Last year, the Council of the Vatican made a decree in these words: "Forasmuch as God is the Creator, and the Lord of all things, therefore man altogether depends upon Him; and every created intellect is subject to the Uncreated Truth, and owes to it a perfect obedience both of reason and of will." * Attached to that Decree are these two canons: "If any man shall say, that the reason of man is so independent of God that God cannot command faith, let him be anathema." And again: "If any man shall say, that the act of faith in man is not free, let him

* First Constitution on Catholic Faith, chap. iii.

be anathema;" and this enunciates the subject of which I purpose to speak: The sovereignty of God over the intellect, that is, the rights of God over the rational creatures He has made. He requires of them a perfect obedience of their rational and moral nature; and holds them responsible to render that obedience. The way in which God requires the obedience of the rational nature of man is by faith.

Faith is belief in truth: but not of all truth, for of truth there are two distinct kinds. There is one kind which is necessary, and therefore compels the assent of the intellect. For instance, that things which are equal to the same, are equal to one another; that two parallel lines can never intersect; that the whole is greater than the part; that the three angles of a triangle are equal to two right-angles, and the like: — these are necessary truths, which the intellect of man is constrained by an intrinsic law of its nature to assent to. In these truths, therefore, there is knowledge, but not faith. There is about them no obscurity, and no intervention of the Divine authority. But all moral truths, that is, all those truths which relate to the world unseen, to the nature of God, to the moral duty of man, to his future destiny — all these are truths which are not intrinsically necessary. They depend upon the will of God, and upon the constitution

and order of His revelation. They are therefore believed upon the authority of God, who has revealed them. The authority of God intervenes to require of us the submission of our intellect and of our will to the revelation He has made.

It is thus, then, that God exercises His sovereignty in requiring faith. He commands faith under the penalty of eternal death. The words of our Divine Lord expressly declare this law: "He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned." * That is, the voluntary act of faith is taken as the test of obedience; and according to the obedience or disobedience of the rational nature will the judgment be hereafter.

We are confidently told in these days that faith is a weakness and a blindness; that it is unworthy of man; that it is servility and degradation, and I know not what besides. I will affirm, then, that faith is the most perfect act of the human reason; that the most reasonable act of man is to believe in the Uncreated Reason of God; that the highest act of an intellectual nature, next only to the eternal contemplation of the Uncreated Truth hereafter, is to believe that Uncreated Truth now; and this is what I shall endeavor to draw out.

1. First, God exercises His sovereignty over

* St. Mark xvi. 16.

the human intellect, even by the lights of nature. There is in the natural world a manifestation of God which lays all men under the obligation of knowing Him. They who, with the lights of nature before them, remain in ignorance of God, are not only intellectually in error, they are also morally in error, and they are responsible for that moral error. Not to know God is sin. The Apostle says to the Romans, "The invisible things of Him" — that is, of God — "from the creation of the world, are clearly seen, being understood by the things that are made, His eternal power also and divinity; so that they are inexcusable. Because that, when they had known God, they have not glorified Him as God, nor gave thanks; but became vain in their thoughts, and their foolish heart was darkened. For, professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man." * Here, then, is an express declaration, that the lights of nature are sufficient to prove to us the existence of God, His power, His Divinity, and, therefore, His perfections; so that they are inexcusable who do not know God, and, therefore, do not believe and make an act of faith in Him, and of submission to His sovereignty, as their Maker and Lord.

* Rom. i. 20–23.

Again, the Apostle says: "When the Gentiles, who have not the law, do by nature those things that are of the law, these, having not the law, are a law to themselves: who show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts within themselves accusing them, or else defending them."* That is, there is in every man a moral sense, or instinct, or judgment, or testimony to right and wrong, which rebukes him when he does wrong, which sustains him when he does right. There is therefore an inward light, whereby the human reason may perceive the moral law of God; and if so, then every man has within him a testimony to know that he has an intellectual and moral nature; and if he has an intellectual and moral nature, he has a soul — that is, the image of God — within him, and that image has an immortality. They, then, who, amidst the lights of nature, do not know God, or the distinctions of right and wrong, or that they have a soul which is immortal and responsible, are guilty for that ignorance. To be ignorant of these things is sin, because such ignorance is vincible. The lights of nature are sufficient to prove these things, and they who are ignorant of them are willingly ignorant of them; that is, ignorant through their own will, and therefore culpable

* Rom. ii. 14, 15.

before God; and for that culpable ignorance will have to give account at the last day.

2. But, secondly, there is another world by which God has revealed Himself. The lights of the natural creation on all sides testify to the truths of which I have already spoken; but there is a supernatural world at this moment round about us, against which the disputers of this world rail, as the philosophers at Athens. They who preach of this supernatural world are "word-sowers," babblers, "publishers of new gods." Nevertheless, there exists in the midst of mankind a kingdom, present, visible, and audible, manifesting itself with sufficient evidence, through which God demands the submission of faith, through which He manifests His sovereignty over the intellect of man. That kingdom has about it certain marks, properties, and prerogatives, which no human institution, kingdom, or empire ever possessed.

For instance, its indefectible existence. The history of mankind is the history of successive dynasties. Like shadows they have come and passed away; they have each one contained the principle of its own dissolution. Not one of them was intrinsically changeless and incorruptible. The Church of Jesus Christ, from its foundation to this hour, continues incorruptible in itself. The worldly accidents around it are human, and

cleave to it like the dust to our feet. As the light of heaven is changeless, incorruptible, unsoiled in its purity, though it looks upon all the corruptions of the earth, so is the Church of God in the world; and as the Presence of our Divine Lord in the Blessed Sacrament abides in its immutable sanctity in the midst of the sins of men, so the Church of Jesus Christ abides incorruptibly the same, the sins and corruptions of those who visibly belong to it notwithstanding. It also has an indissoluble unity, and an immutability in the law of morals and in the doctrines of the faith, which it has taught from the beginning, and now at this time teaches in every place.

If I affirm that the faith has never changed, men may say: "If you speak of past time, how can you prove it?" I affirm, therefore, that the faith is the same now in all the world. This is a fact of the present, and may be easily tested. Now this changeless identity of one truth in all places at this time is the countersign of the immutable perpetuity of the same truth in all times. Things which spring from one law have one type. Corruption is change, and breeds diversity. Identity points to a changeless principle which is above the order of nature.

Now these are phenomena manifesting a supernatural kingdom in this natural world. The reason of man, if it be consistent, can ascribe the

existence of that fact to none but the Divine Creator. If man had made it, man might rid himself of it. If man had founded it, he might destroy it. If man had set it up, he might sweep it off the face of the earth; but man has striven to sweep it away, and cannot, any more than he can sweep away the mountains which God has rooted in the earth. God perpetually defies man by the existence of His Church. He manifests His sovereignty over the reason of man by this witness, which man can neither deny nor explain away. He can in no way account for its existence and changeless identity, if he will not account for it by the only solution which is true. God shows His sovereignty by baffling the reason and will of men, which cannot rid the world of the presence of God, manifested in the supernatural order of His power.

The mere lights of nature, then — for I am thus far treating the question as a matter of human reason, of human history — these testify, both in the natural and in what I will call the Christian world, to the existence of God's sovereignty. But this is not all. The Christian world which testifies to the sovereignty of God, testifies to the coming of the Son of God in the flesh — that is, to the Incarnation. It testifies to the perpetual presence of God the Holy Ghost. As a fact of history, it is certain that it has spoken and

still speaks to mankind with a voice which never ceases, and the world tells us that its pretensions never change; that is to say, it teaches always the same things, and claims for that which it teaches a Divine authority. It calls on men to submit their intellect to its Divine voice. It claims, in virtue of God's authority over his creatures, that we should render to Him that worship of the reason, "that reasonable service," which the Apostle declares to be the true sacrifice of man to God.* When St. Paul preached to the Athenians, so long as they believed him only to be a disputer like themselves, and that his teaching was based only on human philosophy, they called him a "word-sower;" but in the day when they knew that he was a teacher sent from God, that he had Divine assistance in what he taught, that the message he uttered was a Divine message, that the authority by which he spoke was the authority of God, from that moment they received all he said as coming from a fountain of Divine certainty. They believed; that is, they offered the obedience of faith to what he said. They knew that, in hearing him, they heard the word of God; that what he delivered, he delivered not from himself, but from the Master that sent him.

So is it now with the Church in the world. The sovereignty which God claims over our intel-

* Rom. xii. 1.

lect is the obedience of faith rendered to the Divine voice of His Church.

We can stand in relation to God and His truth only in one of two ways. We are either the critics who examine, test, and choose, who accept or reject for ourselves by our own lights and our own judgment; or we are the disciples who sit at the feet of a Divine teacher, receiving by faith, with the simple adhesion of our whole nature, intellectual and moral, that which He teaches. We owe Him the submission of our intellect, because we know that all revealed truth comes from the uncreated intelligence of God. The highest act of the reason of man is to submit itself, and to be conformed to the intelligence of God. We owe to Him the submission of our reason, because the Uncreated Truth is the original of our intelligence, and will be the law of our judgment hereafter. We owe Him also the love of our hearts, because that manifestation of the truth of God is the manifestation also of His grace and His love.

What has been said may, I think, suffice to show that the obedience of faith is not servile, nor degrading, nor irrational, nor unworthy of an intellectual being. Nay, I shall show hereafter that the argument turns the other way; as may readily be seen by a moment's consideration of the effects of this submission of faith to a Divine teacher.

3. The first and immediate effect is the illumination of the reason. The reason is pervaded by a light which, without faith, it could not possess. And the intellect is dignified by that illumination. How, then, can it be degraded? What is the illumination which we receive by faith? The Apostle says: "Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude,"* forasmuch as He is the immutable truth. It is, therefore, a participation of the light of God. Again: "That was the true Light, which enlighteneth every man that cometh into the world."† The light of God is the dignity of the intellect of man. In what, then, does it consist? It may be said to consist in three things.

First, in the most pure and perfect knowledge mankind has ever had of God: of His nature, personality, and perfections; of His wisdom, sanctity, purity, love, mercy, power; and also of His relations to us, as our Father, our Redeemer, our Sanctifier. Secondly, in the most perfect knowledge of the nature of man; because God was manifested in our manhood. The original and the image were united in One Person; and in the Person of Jesus Christ the most perfect manifestation of the image of God in our manhood, glo-

* St. James i. 17. † St. John i. 9.

rified by the incarnation of the Divine Original, and enveloped in the splendor of the Eternal Son of God, was revealed to the world. In the vision of the Word made flesh, we see not only the humanity of the first Adam, but the elevation, perfection, and glory of our manhood in the second Adam, from whom we derive life and immortality: Thirdly, in the most perfect morality, the most pure and most elevated; as, for example, the Sermon on the Mount. Does there exist in the whole history of mankind, in all the philosophies of man, anything to compare for moral perfection with the eight Beatitudes? Where will you find in all the teachings of man this one simple precept: "All things, whatsoever ye would that men should do to you, do you also to them"?* Where did you ever find the precept: "Love your enemies: bless them that curse you,"—where, except only in the mouth of Jesus Christ? Was it ever heard: "Be ye therefore perfect, as also your Father, which is in heaven, is perfect," "who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust"?† Here is a perfect morality, to which nothing that ever came from the unaided intellect or will of man bears any comparison. Where in the morals of mankind can be found anything to compare with the two precepts of loving God with all our

* St. Matt. vii. 12. † Ibid. v. 48, 45.

heart and our neighbor as ourselves? Where can be found anything to compare in generosity, in tenderness of love, in sacrifice of self, with the Oblation of our Lord upon the Cross? There is, then, an illumination given to us by the light of faith, which no created intellect can possess from any other source. But once more:

4. This illumination elevates the reason of man. It raises it to a state and order of dignity otherwise unattainable; and, in so doing, it confirms even its natural perfection.

First, the truths of the natural order are confirmed and made clear, and a Divine certainty is added to them by the light of revelation. The existence of God, the law of right and wrong, the soul and its immortality — these truths of the natural order are confirmed both in clearness and certainty by the light of faith.

Secondly, there are superadded to the truths of the natural order the truths of the supernatural order: for instance, the knowledge of God through the Incarnation; the knowledge of our relations to Him through the adoption of grace; of our brotherhood and consanguinity with Jesus Christ, the Incarnate Son of God; of the indwelling of God the Holy Ghost in the intellect and will of man, making man His temple; besides this, the presence of God, not only in nature, but in grace, and that pervading the whole world and

present in ourselves. St. Augustine, describing his condition before he believed, said, "I sought Thee everywhere and found Thee not; for Thou wast within me, and I was out of myself. I sought Thee everywhere but in that place where Thou wast to be found—in my own soul." We know by faith that the presence of God inhabits each one of us; that we are united to the unseen world and to the communion of the spirits of just men made perfect; and that the vision of God hereafter is our inheritance.

These are supernatural truths added to the lights of the natural order. Surely the reason possessing them is elevated above both nature and itself. St. John says, "Behold what manner of charity the Father hath bestowed upon us, that we should be named, and should be the sons of God. Therefore, the world hath not known us, because it hath not known Him. We are now the sons of God; and it hath not yet appeared what we shall be. We know, that when He shall appear, we shall be like to Him; because we shall see Him as He is."* Is it possible to conceive of any elevation greater than the consciousness that we are sons of God? But it is this that faith gives to the reason of man.

5. Lastly, faith makes the reason perfect. The reason itself, as a faculty or an intellectual power,

* 1 St. John iii. 1, 2.

is perfected by the action of faith upon it. Just as the hand by experience is strengthened and acquires skill, and is able to execute the most powerful or the finest operations; and as the ear may be attuned and cultivated to harmony, and the eye to an exquisite perfection of sight; so is it with the action of faith upon the intellectual faculties of the soul. Take, for example, the whole history of the Old Testament, and compare the intellectual condition of Israel with the intellectual condition of the Gentile world. No man has ever yet ventured to say that, as compared with the intellectual state of the chief philosophers of the Gentile world, the Hebrew patriarchs, prophets, and saints were not, in intellectual stature, a head and shoulders above them. No man can fail to see that the very intellect of the Jewish race was elevated by the illumination of faith, and that personal character, domestic life, and the public commonwealth of Israel, all bore the marks of an elevation derived from faith. Submission to the sovereignty of God was the cause of this elevation, and therefore of the dignity of Israel.

Among the Gentile world, it is true that intellects such as those of Plato and Aristotle, to mention no others — the one the great example of natural theology or knowledge of divine things, the other the most perfect example of ethical or

moral philosophy — exhibit a logical cultivation not to be found in the splendor and dignity of Isaias or Ezechiel; but if we compare with them the majesty and sublimity of the Prophets, who will hesitate in saying that the moral dignity and grandeur of Isaias and Ezechiel far transcend them in moral elevation? But this I will further affirm, that wheresoever the belief in God was low, intellect was low; and that just in proportion as elevation and cultivation of intellect was attained by mankind, in that proportion they approached a purer knowledge of God and of morals. Plato stands at the head of all the intellects of the ancient world for culture and lofty speculation. In him, I may say, the speculative intellect of the order of nature culminated; and in him, above all, we see a Theism which for purity and truth approaches nearest to the theology of Israel. In like manner Aristotle, for subtlety and dialectical precision, stands alone among the intellects of antiquity; and in him we find the purest and truest morality the world without revelation has ever known. The ethics of Aristotle remain to this day as the basis on which the moral theology of Christendom reposes. It is a pure and accurate delineation of the morals of mankind known by the light of nature; and St. Thomas builds upon it as a sure foundation. The world therefore bears testimony to

this, that in proportion as the intellect of man approaches the knowledge of God and of self, it is dignified, and its mental and moral faculties are strengthened and expanded towards their perfection.

The same truth is still more manifest in the Christian world. The intellectual history of the modern world is to be found written in the history of Christianity. The intellectual powers of mankind are to be found in their highest perfection in Christendom. It is no objection whatsoever for men of the present day, who believe nothing and who profess to have rejected even the existence of God, to say, "Look at our men of science — are they in intellectual dignity or power inferior to those whom you call your doctors?" The answer is this: Their intellectual dignity is derived from the culture of the Christian world. They would never be what they are, if they had not been nurtured and ripened upon that same mystical vine from which they have fallen. They retain after their fall the savor and the quality of the tree from which they fell. But can they reproduce it? let them try: and how long will they transmit it? Those who have fallen from the knowledge of God and of His revelation, have fallen from the tradition of intellectual culture. "If any one abide not in Me, he shall be cast forth as a branch, and shall

wither."* This is true, both spiritually and intellectually. The intellectual standard of sceptics and infidels has no perpetuity. They die out as individuals, and their few disciples are scattered.

On the other hand, I would ask, is there in the history of mankind anything, for intellectual power, precision, amplitude, fertility, to be compared with Saint Thomas Aquinas or Suarez, to mention two only out of a multitude? The profound and pretentious ignorance of this day will no doubt think that these two examples belong to the Middle Ages, or that the latter was only emerging from those times of obscurity; but the man who so speaks cannot know the books on which he passes judgment. The intellectual system of the world, in its refinement and culture, will be found passing through the unbroken tradition of such minds; and the philosophers and men of science of this day, who tell us that we can know nothing with certainty but that which is within the reach of sense, have not dignified the human intellect, but have degraded it. They reject the intellectual system of the whole world, and the highest truths which it proclaims.

The obedience of faith, therefore, which is due to the sovereignty of God, is the most reasonable act of which the human intellect in this state of mortality is capable. There remains after it

* St. John xv. 6.

nothing but the vision of the Uncreated Truth without a veil. "After the *Summa* of St. Thomas there remains nothing but the light of glory," is not an academical exaggeration, but a very truth.

Faith, then, is the illumination, the elevation, and the perfection even, of the faculty of reason itself. Faith gives power to the human reason, by giving to it principles of certainty from which to start. As in the pure sciences the axioms and demonstrations give firmness, strength, solidity, and onward progress to the scientific intellect, so in the knowledge of God, and of man, and of morals, the revelation of God gives the first axioms and primary principles of Divine certainty, which unfold, elevate, and strengthen even the reason itself.

I said before that this argument turns the other way. If faith be the elevation, unbelief is the degradation of the human intellect: and that for two reasons. First, because it deprives it of the illumination of truth; and, secondly, because it paralyzes the intellectual faculties.

It deprives it of the illumination of truth; it robs it at once of all the truths of revelation. All the lights of the supernatural order are alike extinguished: God and His kingdom, the communion of saints, and our relations to it; faith, hope, and charity; the Church of God in the

world; the mysteries of grace, — everything resting on the supernatural order is darkened. Just as, if light were withdrawn from the world, sight would cease to be, for the eye in midnight can see nothing; so the deprivation of the human reason by unbelief leaves it in midnight. But it is not only the lights of the supernatural order that at once are clouded — the lights even of the natural order become dim. The intellect loses certainty and firmness of belief, even in those principles of the natural order to which the lights of nature testify. It is certain that Deists lose much of the light of the knowledge of God when they reject revelation, because even nature ceases to testify as luminously, and to speak as articulately, of the existence of God, His eternal power and Divinity, to those in whom the sceptical spirit is at work. Again, if they do not lose the knowledge of their own soul, and of its immortality, they begin to doubt about it.

Day after day, we hear the confident talk of men who tell us that we have no evidence to believe in anything but the material mechanism, which we can trace by physiology, chemistry, or comparative anatomy; that beyond this we have no power to ascertain anything about the existence of the soul, or will, or life. There are men at this day, who consider themselves intellectual, openly denying the existence of the soul; and

who, having denied the existence of the soul, deny the existence of right and wrong. They tell us that right and wrong, and the instincts, dictates, and rebukes of our conscience, are arbitrary associations of pleasure and pain connected with certain actions, by the conventional traditions in which we are brought up. If so, then there is no such thing as law, either human or Divine: and if no such thing as law, then no such thing as sin or crime, and therefore no such thing as justice; and if there be no such thing as justice, there is no such thing as injustice; and if there be no such thing as intrinsic right, there is no such thing as intrinsic wrong; and if not, then we are in a world which has no more right, order, sweetness, or beauty, but we are turned back again into the inorganic state of creation, "void and empty," and darkness rests upon the face of the deep.

But there is something more degrading than this. If I have not a soul, then am I like the cattle. Nay, more; if I have not a soul, I have no immortality; then, so far, I am as the beasts that perish.

This gospel is preached to us by way of manifesting the dignity of the human reason. Choose for yourselves, whether this be dignity or debasement.

But unbelief is not only a privation of the

lights of truth, it is a paralysis of the reason itself.

For I would ask: What is scepticism or doubt? It is a partial denial of the truth or existence of things. A denial is a bold assertion that the thing is not true, or does not exist. A doubt is half way to a denial. And on what is it founded? It is founded on the supposed uncertainty of evidence; but this again is founded on the assertion that the senses are fallible, so that we cannot depend on them; and that the faculties of the reason may also go astray, and that their interpretation of the senses cannot be trusted. And this philosophy is preached to us as the dignity of the human reason. To me it appears to be intellectual paralysis, tending to intellectual idiocy. To tell me my senses do not report to me truly the existence and facts of the external world in a way that I can depend on, and to tell me that my reason cannot interpret them, and that I cannot know with a perfect certainty the internal facts of my own consciousness, is to shake my whole being, and to reduce me first to a state of paralysis, and afterwards to a state of idiocy. And yet this is the result of sceptical unbelief. In the face of this we are told that faith is degradation to the human intellect, and that unbelief is its dignity.

I must now go no further; and will add but one only word more.

Last year, the Council of the Vatican made the Decree which I have already recited. The Council of the Vatican has been a sign, against which the contradiction of the whole world has been directed. The reason is evident. In past times, every Council of the Church had to deal with some one particular heresy, by which some one specific doctrine of the faith had been denied. The Council of the Vatican has had to deal with the whole principle of unbelief. It is not one doctrine only of Christianity that is at stake now, but the whole of Christianity — the whole revelation of God, the whole principle of faith. The axe is laid to the root of the tree. The Council of the Vatican, knowing this full well, made and promulgated, before the tumults of the world rendered necessary the suspension of its labors, two Constitutions, which, if it never add another word, will be inscribed in the history of the Church — ay, and upon the intellect of the world too — as a luminous record of Divine truth that can never be effaced.

The First Constitution of Catholic faith may be called the philosophy of faith in the lights of nature and the order of nature, in the grounds and the preambles upon which Divine faith rests, as the most perfect and most reasonable act of man.

The Second Constitution is the declaration of

the Rule of faith, or the Authority upon which faith reposes. This doctrinal authority was defined to be the infallibility of the Roman Pontiff. The infallibility of the Church has been at all times, and by all Catholics, believed as a doctrine of Divine revelation. Till controversy had clouded truth, no one doubted that the infallibility of the Church contains also the infallibility of the Head, as the reasonableness of man resides eminently in the head which governs the body. It had become evident, that they who attempted to deny the infallibility of the Head of the Church were covertly — and I believe many unconsciously — denying the Divine guidance of the whole Church. The Council of the Vatican, then, with the fearless liberty of truth which belongs to the kingdom of God, and comes from God alone, promulgated these most opportune and necessary Constitutions of Faith. It has declared, in the midst of an unbelieving age, that faith is due to God, because He is Sovereign, and because as Sovereign He commands it; and that to know what we are to believe, He has instituted upon earth a witness, which is itself a sufficient evidence of its own Divine commission, that is, His visible Church; a witness that may be seen as the representative of His Incarnation; a witness that may be heard, because the voice of that Church speaks to the world, and is His

voice. The Council of the Vatican, therefore, calls to us all, as St. Paul called to the Corinthians: "And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Jesus Christ. For I judged not myself to know anything among you, but Jesus Christ, and Him crucified. And my teaching was not in the persuasive words of man's wisdom, but in demonstration of the spirit and of the power of God. That your faith might not stand on the wisdom of man, but on the power of God."* And to obtain that Divine certainty, there is one simple condition: to believe in the Divine Teacher whom He has sent.

* 1 Cor. ii. 1–5

LECTURE II.

THE SOVEREIGNTY OF GOD OVER THE WILL OF MAN.

HEBREWS x. 7.

"Behold, I come: in the head of the book it is written of Me, that I should do Thy will, O God."

THESE words, taken by the Apostle from the Book of Psalms, are the words of the Son of God, speaking in prophecy, of His advent and His mission in the world: "Behold, I come: in the head of the book"—that is, in the outset of prophecy—"it is written of Me." It was of this that God spoke in the beginning, when He foretold that the seed of the woman should crush the serpent's head. The coming of Jesus Christ into the world was for the fulfilment of the will of God. Throughout the Gospels we read from His own lips that His work on earth was to do His Father's will. "I came down from heaven not to do My own will, but the will of Him that

sent Me."* "My food is to do the will of Him that sent Me."† The obedience of Jesus Christ to the will of God was the recognition of the sovereignty of God over the will of man. Obedience to the Divine will is the first law of the soul of man, and in this is his perfection, which is our next subject.

Our last subject was the sovereignty of God over the intellect; and the sovereignty of God over the intellect is the means and condition to the sovereignty of God over the will; for God, being Perfect Intelligence, requires of no man an irrational obedience. He requires of all men an obedience according to the laws and perfections of the human reason, and to the laws and perfections of truth. It is a law of our nature that we can will nothing that we have not first known. Our intellect must first know the object upon which we would set our will, or the will can make no act either of desire or aversion. The intellect, therefore, is the channel through which the sovereignty of God reaches the will of man. In proportion as we know God more perfectly, our will ought to be more perfectly conformed to the will of God. The will in man is defined to be a rational desire, and it is made up of two things. There is in it the desire after good, and there is the reason guiding that desire: so that the will

* St. John vi. 38. † Ibid. iv. 34.

is, as philosophers call it, a rational appetite; but with this peculiar office and power, it can control the appetite; it has the power of originating our actions, and of controlling itself. Now the intellect of man has analogy to the eye. The eye, which is the organ of sight, is under the control of the will. We may fix the eye on any given object, or we may turn the eye away from it, or we may either look intently or languidly at it. All the day long we see a multitude of things without looking at them. The eye is filled with the light of day, and with the objects round about it; but the eye can be fixed for the time only upon one, and that one is the only object upon which we can be said to look. We see a multitude of objects, which, perhaps, we do not recognize at the time, nor remember a moment after. So it is with the intellect. It is controlled by the will, which can determine on what object it shall be fixed; and whether it shall look fixedly and steadfastly at truth, or whether it shall turn the intellect away from truth, or make it look at truth so cursorily and languidly as not to recognize it. Now this constitutes our personal responsibility in regard to truth. As I have said before, the words of our Divine Lord, "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned," express the voluntariness of the act of faith. Faith is a vir-

tue and a grace of the Holy Spirit; but it is also an act of obedience on the part of man: and we are responsible for our unbelief, and shall be judged for it, because God has given a sufficient light and evidence, both for the truths of the natural and supernatural order. He will not require of any man to know any truth which is physically beyond his power to know; He will only require of man to answer for the truth which he knew, and that which he might have known. He will not require that which is impossible; for God never commands impossible things. He is a God of justice, and His justice is perfect equity. "He weigheth the spirits," and he knows with Divine precision what is possible and what is not possible to each one of us. He may require, indeed, that which is morally difficult, because that which is only difficult is not impossible. We are responsible to know all truth which is sufficiently proposed to us, and all that by diligent search we may find; and therefore we shall be inexcusable at the last day if we do not see the lights of nature, which are so abundant, inundating the world, and if we have not known the truths to which they testify — that is to say, the existence of God, His eternal power and Divinity, His perfections, the distinction of right and wrong, the law of conscience, our own free will, the soul and its immortality — and therefore our responsi-

bility to our Creator. These are truths of the natural order, apart from and anterior to revelation. They are within our reach to know. All men, even those who are not only out of the Catholic Church, but most remote from it, are bound to know these truths. To those who are within the unity of the Catholic Church, there is not a doctrine of revelation which is not within their reach. God has given sufficient light and evidence for all who are within the unity of the Catholic Church to know all the truths of revelation. To those who are out of the unity of the Church, their probation depends on this—whether their separation from that unity and the light contained therein be a conscious and voluntary act of their own. If so, then they are responsible. But if it be an inherited state of privation, as I have said before, like the condition of people robbed, by the sin of forefathers, of their inheritance of perfect light, such as our own country, then many are not responsible. They will not be called to answer for light they have never known, and never could have known. By them the visible Church has never been seen, the voice of the Church has never been heard; and things that do not appear are as things that do not exist. They have never stood face to face with it as we do; the light of Catholic faith has never fallen upon them. They have been brought

up repeating the baptismal creed, "I believe in the Holy Ghost, the holy Catholic Church;" but between that article of creed and their conscience has intervened a colored medium and a false object. They have believed themselves to be in the Catholic Church, because they have mistaken a system of human creation for the Church of Jesus Christ.

The law of God, then, is this: that in proportion as we possess sufficient evidence to know the truth, He will require of us to give an account of that truth at the last day. We must give an account of what we have known, and what we have not known, and the reasons why we have not known that which we might have known. In this, therefore, consists the sovereignty of God over the will; and I wish you to bear in mind, that when I speak of faith as of the highest act of the human reason, and the most rational exercise of the human intellect, such faith is not a blind and obscure act of the superstitious and the credulous, who hide their heads in twilight. Faith is an act of the human reason, expanding itself towards God its Maker, and receiving the noontide light of revelation with the fullest development of its intellectual powers. And in proportion as it receives the truth, and submits its created intelligence to the uncreated wisdom of God, it is elevated and made perfect.

We will now go on to our next subject, namely, the sovereignty of God over the will. To make it as clear as I can, let us consider the relations in which the human will has hitherto stood, and will stand, to the sovereignty of God.

1. The first relation was when God made man "to his own image and likeness;" that is, He imparted to him a spiritual nature. He gave him an intelligence and a will like His own. Man was the image or reflection of his Maker. The will, as I have said, consists in this: it has the power of originating our own actions. The lower animals have a power of spontaneity in following their natural desires, such as for food and rest; but they have no will. Everything voluntary is spontaneous, but not everything which is spontaneous is voluntary. The lower animals, though they have this spontaneous power, have no will, because the will, as I said in the beginning, is a rational desire, or appetite guided and elevated by the reason; and as the lower animals, though they have instincts, are irrational — that is, have no reason — they have no will. The will, then, is the power of originating rational actions, and those rational actions are the actions of a will in conformity with the reason, and of the reason in conformity with the intelligence of God. But we are wont, also, to speak of the freedom of the will. Now, everything that is free is voluntary,

but not everything which is voluntary is free, because the blessed in heaven voluntarily love God and voluntarily worship Him; but they are not free not to love Him or not to worship Him. The very perfection of their nature necessitates their love and worship; and yet the will in its voluntary action is perfect. It is the most perfect and entire spontaneousness, elevated and guided by reason, and by the illumination of the whole soul of the blessed. There is therefore a kind of freedom or liberty which does not belong to the perfection of the will.

When God made man in the beginning, He gave him a perfect liberty. He was not constrained by any external authority which deprived him of his freedom; he was not necessitated as the blessed are, by final perfection. He had therefore these three kinds of liberty: first, he had the power either to do or not to do, to act or to refrain from acting; secondly, he had a power, within the limits of good and justice, to do this or that act — he was not compelled to any specific acts of goodness or of justice; lastly, he had a power which the blessed in heaven have not — of doing good and evil. But this power of doing good and evil is indeed a part of our liberty in our present state of probation and of imperfection; but it is not a part of the perfect liberty of the will. The use of the will is to do

good; but the abuse of the will is to do evil. It is an abuse of the power of originating our actions if we act contrary to reason, contrary to justice, contrary to the will of God. In the beginning, God created man with this threefold liberty, to put him upon trial or probation; and yet there was no cause or need or excuse why he should offend and fall, for God constituted him in original justice. There never was a moment when the created will of the first man was not sanctified and sustained by the Holy Ghost, when he had not the presence of abundant grace within him to sustain him in the full equilibrium of his liberty. There was, then, no necessity — nay, no reason whatsoever except the abuse of his freedom — why he should do evil. His whole soul was under the dominion of the Divine knowledge and love, and his heart was the throne of God reigning supreme within it. This, then, was the first relation of the will to the sovereignty of God.

2. The second relation was introduced by the Fall of man; and see how it came about. The entrance of sin into the world was by the abuse of the will. Sin came through the intellect. The temptation was addressed to the reason, which, being perverted, perverted the will; but the will was free to listen or not. The temptation was addressed with an exquisite subtlety of

malice. It began by a question, and that question began by the word "Why," which was then spoken for the first time. The tempter came and said, "Why hath God commanded?" This was a temptation to criticise the ways and to question the justice of God. "Why hath God commanded you, that you shall not eat of every tree of Paradise?" This awakened a questioning, perhaps a murmuring, spirit. The next step of the temptation was a contradiction. "Ye shall not die the death." In this was insinuated a contradiction of the known truth. Thirdly, there was an insinuation of injustice against God. "For God doth know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods;" as if to say, God is jealous lest a creature of His hands should be equal to Himself. Now, the first temptation came through the intellect, and as it passed through the thoughts it wrought upon the soul, it undermined the steadfastness of the will, it inflamed the passions, it made them impatient of restraint, and thereby it inclined the will to abuse its liberty and power. The abuse of its liberty and power was this: to do evil, to break the known law, to violate the commandment of God. In doing so, it acted irrationally; the will, in doing evil, then lost its rational character. It was an abuse and debasement of its nature; and the will being

debased by this irrational action, deprived of its supernatural perfection, forfeited the grace of the Spirit of God. It biassed its own working, it warped its own nature. As a perfect machine, if it be rudely jarred, loses its perfect action, and all its operations are thrown out of gear, so with the soul of man, when by a wilful abuse of his rational power he acted irrationally. In the moment when he rebelled against the sovereign will of God, his passions and affections — which before were in subjection, and in perfect harmony and conformity to his will, obeying its dominion and government — rose up and rebelled against him. The passions were both disordered and inflamed; they were no longer within the range and control of reason. The affections, losing their reasonable character, became internal temptations, so that the words of the prophet were verified in the first man: "The wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire."* The tumultuous passions and affections of the heart cast up desires and cravings which are irrational, and destructive of the soul of man. Just as one poisonous root will propagate and spread over a fertile garden, and one spark of fire will kindle a boundless conflagration, so one perverse will, beginning in irrational disobedience, has multiplied itself through-

* Isaias lvii. 20.

out mankind, and the whole world is set on fire by its perversity. The human will, becoming carnal and irrational in the Fall of our first parents, has been reproduced in all their children. "That which is born of the flesh is flesh."* We inherit that nature as children of wrath. This, then, is the second relation of the will to the sovereignty of God, by the irrational abuse of its own freedom.

3. Then, thirdly, as man fell by irrational disobedience, he is redeemed by an obedience which is in perfect conformity to the intelligence and will of God. St. Irenæus says: "The obedience of Mary broke the chains forged by the disobedience of Eve. What Eve had bound by unbelief, Mary has unbound by faith."† That is to say: the will fell by the unbelief of Eve, the first virgin, and was restored through the faith of Mary, the second virgin. The first Eve listened to the tempter, and fell; the second Eve listened to the angel, and believed. When the angel saluted her with, "Hail, full of grace, the Lord is with thee!" and revealed to her the mystery of the Incarnation, her intelligence, overcome for a moment by the splendor of supernatural light, asked, "How shall this be done?"‡ But at once she made an act of perfect submis-

* St. John iii. 6. † St. Iren. Adv. Hær. iii. 34.
‡ St. Luke i. 34.

sion and of perfect faith: "Behold the handmaid of the Lord, be it done to me according to thy word." Here was a perfectly obedient will restored to mankind, a will reconstituted in that state of perfect submission to the sovereignty of God in which man was in the beginning. Of her was born One more perfect still, because He is the Incarnate Son of God, in Whom the words of prophecy were fulfilled: "Behold, I come, to do Thy will, O God."

The fulfilment of the will of God was the whole work of redemption. Obedience unto death was the restoration of mankind. When the Son of God took our humanity, He took a human soul; and in that soul a human intelligence and a human will, in all things like our own. But between the Sacred Humanity and ours there was this difference: the human will of Jesus had in it no rebellions. It had what we distinguish as a superior and an inferior will; that is, He had a reason and conscience like our own, but both were perfect. He had also affections and infirmities, and, as the theology of the Catholic Church says, not passions — for the word by tradition has an evil meaning — but "pro-passions;" that is, those affections of our humanity which are passions in us, in Him are perfections. Nevertheless, the superior and the inferior will of the Son of God in the Garden of Gethsemane were

seen, not in conflict, but each exerting its proper and natural perfections. The sensitive or inferior will shrank from the vision of sin, from the foresight of the death of the world, from the anticipation of the Passion, from the agony which He then already suffered, from the Divine foreknowledge of the anguish of that night, and of the desolation on Calvary. Human nature in Him shrank from pain and death, just as we do; but the superior will stood steadfast. Knowing that it was for the glory of God, and the redemption of the world, that He should accept and drink the chalice of His Passion, He said: "O My Father, if it is possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt."* There was no wavering of imperfection in that agony of our Divine Lord. He being God, the will that was in Him was deified. It was united to the perfections of the Son of God; it was sanctified by the presence of the Holy Ghost; it was constituted in the Divine perfections of freedom and obedience; it could be used with the utmost liberty of human freedom; it could never be abused, because of His perfection both as God and as man. That which constituted the merit of our Lord's Passion was this: though it was necessary, from His twofold perfection, human and Divine, that He should love God and

* St. Matt. xxvi. 39.

obey Him, and fulfil His will with perfection, it was not necessary that He should suffer the agony in the Garden, nor the Crucifixion upon Calvary. These things were freely chosen by Him, out of love to mankind. "Greater love than this no man hath, that a man lay down his life for his friends."* It was an act of the love of the Son of God to give Himself for three-and-thirty years to mental sorrow, and to His agony on the Cross, for our redemption. He freely chose that way of redemption — the way of blood-shedding, passion, humiliation — because it was a more profuse revelation of perfect love. This way of redemption was not required by any necessity, but freely ordained in the wisdom of God.

4. Fourthly, there is still another relation of the will to the sovereignty of God, and it is that in which we all stand now to Him. We are not like the first Adam, in a state of original justice. We are not like Adam after the Fall, in a state deprived of grace. We are not like the second Adam in His Divine perfections; but we are regenerate members of the second Adam, and there is a perfection which comes by the Holy Ghost to all those who are united as members of the Body of Christ. The will of their Divine Head pervades the will of those that are born again. You, in your baptism, passed from the state of

* St. John xv. 13.

nature to the state of grace. "That which is born of the flesh is flesh, but that which is born of the Spirit is spirit."* You have been born of water and of the Holy Ghost, and "Christ Jesus is in you, unless perhaps you be reprobates."† Your will is a regenerate will. It is the will of the Son of God. What Jesus had by nature, because He is the Son of God, consubstantial with the Father, you have by grace, because by adoption you are made the sons of God. St. John writes: "As many as received Him, to them He gave power to be made the sons of God."‡ The power has been given to you all; not to become equal and co-eternal with the Incarnate Son of God, but to be sons of God by adoption. Again, St. Paul says: "You have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father)." "For whosoever are led by the Spirit of God, they are the sons of God."§ And as many as are led by the Spirit of God, they have a regenerate will, elevated by faith, hope, and charity, raised by the sanctifying grace of God, to a union with God Himself. The Apostle says: "He who adheres to the Lord is one spirit;"‖ and they who are united, by the Spirit of God dwelling in them, to our Divine

* St. John iii. 6. † 2 Cor. xiii. 5. ‡ St. John i. 12.
§ Rom. viii. 15, 14. ‖ 1 Cor. vi. 17.

Lord and Saviour, the Head of the mystical Body, partake of the sanctity and strength of His will. His will is transcribed into them; they become partakers of the loves and the hatreds of Jesus Christ. Together with Him they love God and their neighbor, they hate sin and falsehood in all its forms. The will, according to the promise of God, becomes a law to itself. "This is the testament which I will make unto them after those days, saith the Lord; giving My laws in their hearts, and in their minds I will write them." * And the Apostle says: "The law is not made for the just man, but for the unjust and disobedient." † As the seven notes of the octave are not to be perpetually learned by the skilful musician, and the twenty-four letters of the alphabet are left behind by the cultivated intellect, so the law of commandments is no longer necessary to those who have the law of God written by the Holy Ghost upon their hearts. They fulfil, indeed, the letter of the commandments, because that is the least thing they can do; but that which is required of them is more than this. St. John says: "Every one that is born of God, doth not commit sin, for His seed remaineth in him, and he cannot sin, because he is born of God;" ‡ that is, there grows up a moral impossibility to commit wilful sin. The love of God

* Heb. x. 16. † 1 Tim. i 9. ‡ 1 St. John iii. 9.

and our neighbor makes it morally impossible that we should abuse the freedom of our will by disobedience to God, and injustice to our neighbor. The hatred of sin, falsehood, impurity, jealousy, malice, and the like, makes it morally impossible for the soul, renewed by the indwelling of the Spirit of God, to violate its own renewed nature by willingly doing these things. Therefore, the will becomes a law to itself, and it is so strengthened in the state of regeneration that the Apostle could say: "I can do all things in Him who strengtheneth me."* When buffeted by the messenger of Satan, he thrice prayed to be delivered from temptation; but the answer of God to him was, "My grace is sufficient for thee: for power is made perfect in infirmity;" and he adds: "Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me."† And again, "Work your salvation with fear and trembling;" and for what reason? "For it is God who worketh in you both to will and to accomplish, according to His good will."‡ The supremacy of the good will of God, holy, pure, just, and mighty, flows into the soul, and pervades the will of those who, being born again, are subject to the sovereignty of God by the free action and use of their own deliberate will.

5. Lastly, there is, as I have said before, a

* Phil. iv. 13. † 2 Cor. xii. 9. ‡ Phil. ii. 12, 13.

final relation of the will to God; and that is the state of the blessed, when there will be no more temptation without, no more conflict within. We shall then have passed from a state of warfare, and from the condition of wayfarers, into the eternal rest and peace, in the vision of God. The intellect, illuminated by the Light of God, which is the Holy Ghost Himself, shall see Him. The will, united with the eternal love of God by the Holy Ghost, who is the Charity of God, will be eternally and indissolubly united to Him in obedience and adoration of His perfect sovereignty, when God shall be all in all. This is the last and eternal perfection of the will.

To draw from this one practical conclusion, let us remember what is our probation now. It is to subject our will to the will of God. And how does God illuminate us to know what that sovereignty is? I have already said, by faith. I have said that our submission to Him is the most rational and perfect act of our reason. Take, for example, the lights of nature, the existence of God, the distinctions of morality, the immortality of the soul. You would all hold, that any man who should refuse to submit his will to the sovereignty of God, revealing these things to us by the light of nature, would be guilty before Him of pride and infidelity. And why, but because the evidence for them is sufficient? Let us

go one step farther. Is there not sufficient evidence in the world, by the lights of Christendom and by the effulgence of the Universal Church, which is "like the lightning which cometh out of the east, and shineth also to the west"? Is not the testimony of the Universal Church throughout the world a sufficient light, or motive of credibility, to convince the intellect of man that that Church is the Church of God, and, therefore, that He founded it? Is not the world-wide testimony of the Church sufficient to convince any reasonable intellect, that He who founded it was the Son of God Incarnate; and that, according to the promise of the Son of God, the Holy Ghost descended upon that Church, and made it His dwelling-place and the organ of His voice, in which he preserves the original revelation of God; and through which, as the organ of His voice, He makes that revelation known to the world? And if there be a sufficient light to know these things, is not the intellect bound to submit itself to the uncreated reason of God, by whom these things are revealed? And if so, is not the will, through the intellect, bound to submit itself to the light and sovereignty, which is thus made known? And if so, the voice of the Church is the voice of God Himself: "He that heareth you, heareth Me;" and the authority of that voice is Divine, and the unity of truth is

Divine, and the duty of submitting to it is from God. This light of faith comes to us through the most rational action of the human intellect, and this act of faith is an act reasonable and free in all its parts. Faith is not a credulity, nor a superstition; but they who will not believe are truly irrational and superstitious. They fall from perfect light into the twilight, where half-truths are seen, as "men like trees walking;" * and believing in them, the intellect is warped and narrowed. They who reject Divine faith credulously believe in human opinions, which are both false and superstitious. What, then, is the whole of our life on earth but an education? Is not the sovereignty of God round about us? Are we not under its guidance, training, and discipline? Is it not training us up to dwell in our Father's house? Are not all the visitations and chastisements of our lot so many teachings of His Divine hand? In joy and sorrow, prosperity and poverty, sickness or strength, — are not all these distinctly Divine agencies around us and upon us? Are they not the manifestations of the Divine sovereignty over the course of our life? And they who recognize, by the light of faith, the sovereignty of God in all things, will recognize the sovereignty of God in the daily and hourly details of their own personal life, and in the

* St. Mark viii. 24.

changes of their lot. They will not chafe against His will when He chastises them, nor wear themselves out, nor break their hearts by contending with impossibilities; but, conforming their will to the sovereign will of God, and submitting gladly to it, they will be sustained and sanctified in their faith.

And, further, there are two other ways in which the sovereignty of God works in us. The one is by the silent, secret, and sweet inspirations of His grace, by the lights that fall upon our intellect without our asking for them, and the love that is poured out in the Divine superabundance of His generosity and tenderness. As He makes the sun to rise upon the evil and the good, so He sends down the lights of truth on the intellects of those who have not sought for Him; and He pours out over their hearts the drops of consolation of which the Psalmist speaks when he says, "Thou hast prevented him with blessings of sweetness."* This is something which, in experience, you all will know. You will understand me, though I cannot put it in words. There have been in your life times and seasons — sometimes in joy, sometimes in sorrow, sometimes in prayer, sometimes in solitude, sometimes in the midst of the world — when there has come down almost a sensible sweetness to your taste, almost a perceptible

* Ps. xx. 4

fragrance in your thoughts. And what is this sweetness and fragrance? It is the Divine Presence scattering abroad "the benedictions of sweetness." That fragrance comes from the golden censer which is in the hand of the angel before the throne. And why are these things sent to us? To win and to persuade our will freely to submit itself to His sovereignty. The throne of His sovereignty is the Blessed Sacrament upon the altar. The Sacred Heart of Jesus Christ our Lord and King is there always reigning, by the power of His love, attracting the human will in all its freedom to Himself. Out of the unwilling, He creates the willing; not by constraint, but by the sweetness of His Presence, which makes them voluntarily cast off their unbelief and disobedience, and of their own free will submit themselves to Him.

Lastly, when hereafter we shall stand before Him as our King and Judge, the Apostle St. James declares that we shall be "judged by the law of liberty."* He bids us, therefore, to use it wisely: "So speak ye and so do, as being to be judged by the law of liberty." In that day we shall not be judged for anything we could not do or leave undone, nor for anything we could not know. We shall be judged for that which we might have known, and might have done or

* St. James ii. 12.

refrained from doing. We shall be tried by that which we have known and done; and we shall be compelled to lay our hand upon our mouth, and to confess that, in all our life, we never did evil in thought, word, or deed, but we might have refrained from doing it, and might have done good instead, if we had had the will; that every act of evil was a free act, and an irrational and immoral abuse of our will.

Time forbids me now to draw out examples of this evident truth. Take any habit in which at this moment you may be entangled, — such as ambition, pride, sloth, self-indulgence, jealousy, insincerity, be it what it may, — tell me whether the first acts of it were not altogether voluntary, and the second and the third — ay, and the first, second, and third years of its continuance? If now it has become ingrained in your character — if now you have become, and are at this time, proud, ambitious, slothful, jealous, insincere, so that you cry in secret, "I am fast bound in these chains of iron; how can I ever break these bonds?" — know that you have forged them for yourselves, and at the last day will have to give an account of every several and voluntary act, whereby you have willingly wrought those links. You laid them upon the anvil, and have deliberately welded them with your own hand, until by your own will you have fastened them upon yourselves.

Lastly, we shall have to give an account of all the good we have left undone; and it is certain that we neglect, all day long, opportunities of doing good, of making acts of love of God and of our neighbor. In that day our Lord will say to each one of us: "I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink; I was a stranger, and you took Me not in; naked, and you clothed Me not; sick, and in prison, and you did not visit Me." * All the day long, our life and lot are full of these opportunities, and we allow them to pass away. They are golden opportunities, like the seed-time and the harvest, which, with all their treasures, pass with the year and return no more. We shall have to give an account in that day of the free use we have made of all our manifold stewardship: of the gifts of nature; of the faculties of the soul; of the graces of the Holy Ghost; of the providences of God over our life; of the opportunities which have been so countless and so fertile, surpassing even our recognition; and of all the loving visitations of God, whereby He would have brought us to Himself.

Remember the words you have said this morning, and before you lie down will say again to-night. Remember the obedience of Jesus, when on your knees you say the prayer which He has

* St. Matt. xxv. 42, 43.

taught us: "Thy kingdom come"—let Thy sovereignty reign over my will. "Thy will be done on earth, as it is in heaven,"—let Thy most holy, most sweet, most perfect will be done in me, and by me, and about me, in all things, and always, now and forever.

LECTURE III.

THE SOVEREIGNTY OF GOD OVER SOCIETY.

ISAIAS xxxii. 1.

"Behold, a King shall reign in justice, and princes shall rule in judgment."

WHATSOEVER may be the first and typical fulfilment of this prophecy, no one can fail to see its true and ultimate fulfilment in the kingdom of Jesus Christ. It is a vision of that which is singular upon earth — a just king; that is, a king who, holding supreme power, reflects not only the authority of the King of kings, but also His character. Such a one is a king after God's own heart. Justice is the sum of the perfections of God, the bond of all the Divine attributes of wisdom, power, mercy, and sanctity. A just king, therefore, is one who, having supreme authority, uses it in wisdom, mercy, and equity. David's highest title of glory was, that he was a man after God's own heart. His heart was con-

formed to the King of kings, and in the exercise of his power, in making and in executing his laws, he manifested that heart of justice to his people. Such a kingdom is a kingdom of order, peace, liberty, and equality; because, whatever be their social and accidental inequalities, all subjects are, by the supreme authority, treated equally before the law.

Such, then, is the vision of the prophecy; and it is more than a prophecy — it is a promise. It not only foretells that such a kingdom of justice shall be, but it promises that that kingdom shall exist on earth.

Now, I have already spoken to you of the sovereignty of God over the intellect and over the will of individual men. Our submission to this sovereignty is, I explained, by the act of faith, in response to the command of God that we should believe; and by an act of obedience to His Divine will, as it is revealed to us, in response to the commandment that we should obey. What I have now to do is to extend this subject; and these two primary truths lie at the base of what I am about to add — I mean, the sovereignty of God over society.

Society is a collection of individuals, not told by number, but united, ordered, and organized by an intrinsic law of their nature. For when God made man, He made society. Society was

a part of the first creation; society springs out of the creation of man, because from man comes the family, and from the family come the people, and from the people comes the State. The whole civil order of the world is nothing but the growth of that society which lay in the first man, as the tree lies in the seed. Therefore in our very nature there is the society of mankind; and, as I said before, society does not mean merely men told by the head. Numbers do not constitute a people. That which constitutes a people is the principle of order, authority, and law, social relations, social rights, social duty. Where those things are not, or are trampled down, there may be a multitude, but there cannot be a people. The gospel of the present day is not the gospel of the society which God created, but the gospel of anarchy. It declares that the multitude of men, told by number and voting by plebiscites, constitutes society. Therefore when I say that God has a sovereignty over society, I mean that He has a sovereignty over those ordered relations of man to man, constituted by Himself in the creation of mankind. The first principle, then, of society is authority; the second is obedience; and the third is mutual justice, whatsoever be the varied, accidental, and providential inequalities between man and man.

I affirm, then, that there is in this world, in

the order of nature, such a society as I have described. And as the Son of God Incarnate redeemed mankind by His precious blood, so He has purchased for Himself, not only man with his individual intellect and will, but also the collective society of man as God created it. What we call Christianity is, in fact, the sovereignty of Jesus Christ over mankind. In so far as men are Christian, they are subjects of Jesus Christ; and in so far as they revolt from Him, they are but rebels, because He is the King of that society *de jure*, that is, by right, and *de facto*, that is, in fact. He is *de jure*, by right, King over every baptized soul; and He is not only *de jure*, but *de facto*, King over all those that are faithful to His laws. Those who, being baptized, rebel against His laws, are no longer subject to Him *de facto;* but they are subject *de jure*, that is, by right, because they have been redeemed by Him and regenerated in baptism. What, then, I purpose to show is, that there exists in the world a kingdom of which Jesus Christ is the King, and that He has a sovereignty, and exercises that sovereignty over it. The confusions we see in the world are no contradiction to what I have said — that He is, both by right and by fact, King and Sovereign over those who are faithful to His laws. He is sovereign still by right — though, through their rebellion, not sovereign by fact — over those who break those laws.

Bear in mind, I am speaking of this kingdom as God has made it, and not as man has marred it. The kingdom, as God has made it, I will now go on to describe; that kingdom, as man has marred it, will be our subject hereafter.

1. First, then, when the Son of God became incarnate, He came into the world, and gathered His disciples about Him. In that act He founded His kingdom. The preaching of John was: "The kingdom of heaven is at hand."* The kingdom of heaven came when God was manifested in the flesh, by His death redeemed the world, by His resurrection vindicated His sovereignty, and by His ascension took possession of His throne. By His Incarnation He had deified the nature of man, and not only restored, but elevated, man above his previous state in creation. He elevated not only man, but the society of man, which, as I said, lies in man's very nature. The first Adam was mere man, united with God indeed; but through his disobedience he wrecked himself, and in himself, all the society of mankind. The second Adam is the Son of God Incarnate, in whom man is not only redeemed and elevated, but the whole society of mankind also; and neither man nor the society of man can again be wrecked, in so far as it is obedient and faithful to the Incarnate Son of God.

* St. Matt. iii. 2.

I will say, then, for clearness' sake, that the society He founded is His mystical Body, or the Church, as we shall hereafter see. Our Divine Lord restored man and society in His person when He deified our manhood, our intelligence, heart, will, our whole nature, soul and body. When He gathered His disciples about Him, He elevated them also. He illuminated them with the knowledge of God and His kingdom; He infused into them the grace of His Holy Spirit; He shed abroad in their heart the law of love to God and man; He inspired their will with the law of obedience; He elevated them above the natural state in which they were born. "That which is born of the flesh is flesh," and such they were at their first birth. "That which is born of the Spirit is spirit," and such they were by contact with the Son of God in the regeneration. And being elevated to a higher state of faith, light, love, and obedience, He assimilated them to Himself; He changed them into His own likeness. The first Adam was defaced and disfigured, the image and likeness of God in him were shattered; but the likeness and image of God were manifested again, in their perfection, in the face of Jesus Christ. As St. Paul says: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in

the face of Jesus Christ." * Again he says: "We all, beholding the glory of the Lord with face uncovered, are transformed into the same image from glory to glory, as by the Spirit of the Lord." † And St. John writes: "We saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth. . . . And of His fulness we all have received, and grace for grace;" ‡ that is to say, the fellowship of the disciples with their Lord, His daily conversation with them, the assimilating power of His life and of His example, transformed them. Their heart, mind, and will were gradually transfigured into His own likeness; and as He changed them into His own likeness, so He united them together. They became of one mind, one heart, one will; they had one faith, one vision of God, one Guide, one Teacher, one law. There was wrought in them an internal change, which perfectly united them one with another; so that their thoughts, affections, volitions, being subject by faith to the sovereignty of their Divine Master, were assimilated to each other. There grew up an internal unity in the hearts of the disciples; and therefore the external unity with which they adhered to Him and to one another, was the result and consequence of this intrinsic unity of mind and

* 2 Cor. iv. 6. † Ibid. iii. 18.
‡ St. John i. 14, 16.

will. He thus organized them together. He made one of them to be the first, and all the rest to be equal. He gave to that one a chief authority, and He gave to them all a participation, not of that sole primacy, but of all other powers which He gave to Peter, and so knit them into one perfect society, of which He Himself was the visible Head while on earth, and His Vicar when He ascended into heaven. This is what we call His Church, or Mystical Body.

When he ascended into heaven and sent the Holy Ghost, his disciples and all who believed in Him were united to Him by the indwelling of the Spirit of God. He thereby became their Head. They became His members, and were members one with another in one organized body, so compacted and fitted together, that as the body of a man, quickened and animated by one life, grows to its perfection, so with the Mystical Body of Christ. He bestowed on it a participation of His own prerogatives: it became imperishable, because He has immortal life; it became indissolubly one, because He is the only Son of God; it became infallible, because He is the Divine Truth, and cannot err; it became sovereign in the world, because it is the representative of Himself, and, in His Name, exercises His sovereignty among the nations of the earth.

Such, then, was the first founding of His king-

dom. In its expansion afterwards, when He said to His disciples, "All power in heaven and earth is given unto Me: go ye, therefore, and teach all nations," He claimed sovereignty in the most ample and explicit terms. He who has all authority, lacks nothing. There is no power supreme over Him who has all authority. And having all power, He therefore said to them: "I dispose unto you a kingdom, as My Father hath disposed unto Me." More explicit language could not be found to declare that the power which He gave to His Apostles was a royal power; that it was a participation of His own sovereignty, and given in virtue of the right of delegation which He received from His Father. When He said, "My kingdom is not of this world," He did not intend — as some blindly and almost incomprehensibly misunderstand Him — that he denied His kingdom to be in this world. He affirmed it to be in this world, but not of it; that is, that the source of its authority, the fountain of its jurisdiction, the sanctions of its laws, the powers of its executive, are from His Eternal Father. It therefore does not derive its authority, sovereignty, jurisdiction, powers, rights, from this world. All these are not of men, but of God. They are not the grants or concessions of kings, princes, legislatures; nor do they come from the multitude by universal suffrage. They are of

God, delegations of the Eternal King to His Incarnate Son. They are supernatural, Divine, intangible by human control, imperishable, sovereign over all.

2. When, therefore, He sent out His Apostles it was to execute the same commission He had received Himself. What He was among the Apostles, they were to be among the nations of the world. They began by elevating men and families wheresoever they went. They communicated the same light, faith, grace, and laws, which they had first received. The illumination of faith, the gift of regeneration, the grace of the Holy Sacraments, the laws of the kingdom of God, the Ten Commandments interpreted not in the letter only but in the spirit, the Two Precepts of Charity, the Eight Beatitudes; these were the laws of the heavenly kingdom, and these the Apostles gave to the nations of the world. The nations of the world, so far as they received those laws, were elevated to a higher order, and were assimilated to the Master from whom those laws were derived. As the faith and the laws of Christianity took possession of men, of households, and of people, they were conformed to the same pattern and the same perfection. When the Apostle said, "Be ye also followers of me, as I also am of Christ,"* he meant to say: "In

* 1 Cor. xi. 1.

me you see the dimmed and imperfect reflection of that perfect image and pattern which I am bid to represent; follow me, as I follow Christ. I am indeed among you as an example, so far as I truly represent Him to whom all men, illuminated by faith, are to be conformed — the Second Adam, the Son of God, who is now at the right hand of His Father." As they were assimilated to that type, they were united together by the infused grace of charity, and by the supernatural union, which drew the world to believe in the Unity of God. That supernatural and miraculous union of the first Christians was the testimony and proof of the Unity of God, from whom they received their law. As our Divine Lord prayed to His Father, "That they also may be one in Us, that the world may believe that Thou hast sent Me."* And the world beheld in wonder, if it did not yet believe. The world acknowledged this supernatural unity, saying: "See how these Christians love one another." It was a phenomenon never seen before, a fruit that never grew on any other tree, since sin cursed the earth. As they were united, so they were organized together; and there grew up in the world the true Vine and the branches, — the one world-wide organization, the one life-giving society of men — united by baptism, faith, and worship;

* St. John xvii. 21.

by submission to one authority; by the recognition of one visible Head — the sole fountain of supernatural knowledge and supernatural power. There was one hand which held the two keys of jurisdiction and of science — that is, of supreme power and of the perfect knowledge of faith; and that one hand was the hand of him who bears the representative character of the Vicar of his Divine Master. In this organization — which, being visible, speaks to the eye, and having a living voice speaks audibly to the ear — there was a work of God's grace, even more supernatural, more perfect, and more marvellous. The Church has a visible body; so had the old Roman Empire; so has now the Empire of Britain; but the Church has what they had not — it has a soul, and that soul consists in a spiritual unity, which emanates from God the Holy Ghost, who dwells in it, and animates it by faith, hope, and charity — by the seven gifts of the Holy Ghost, by the eight Beatitudes in their ripeness and perfection, by the law of charity to God and man — thereby producing a perfect internal unity of mind, intellect, conscience, and will, which God alone can create. This unity of the Church, both external and internal, which the world is always endeavoring to destroy, yet can neither destroy nor deny, stands perpetually in the world as the Visible Witness of the sover-

eignty of Jesus Christ. But we have not yet reached to the full meaning of these words.

3. I have, thus far, described the Church in its root, as our Lord planted it; and in its extension, as the Apostles spread it abroad. Thenceforward it has grown as a tree, rising in stature and strength, overshadowing the whole world. But the action of the Church among the nations has been to create the Christian world. By the Christian world, I mean that the Church has pervaded, penetrated, and outwardly governed races and nations of men, who are not all internally obedient by faith and charity to the laws of grace. More than this, it has controlled the material power, the physical or brute force of mankind. There are but two kinds of force in the world — material and moral; and the force of the sovereignty of Jesus Christ is the moral force of law and right. The force of man is the force of his arm, of his will, of combination, coercion, criminal codes, capital punishment, warfare, conflicts between nation and nation until one beats the other down and tramples in its blood. This is the sovereign power of mankind, unrestrained by the sovereignty of Jesus Christ. Such it was before that sovereignty was revealed from heaven; such it would be again, if that sovereignty could ever cease; such it is always and everywhere, in proportion as that sover-

eignty grows weak in its control over the hearts of men.

This moral power of law and right, first acting upon individuals, then upon households, then upon cities, then upon races, began to create the new Christian civilization. The Church possessed, in the time of St. Gregory the Great, three-and-twenty provinces. The possessions over which the Vicar of Jesus Christ ruled, until sacrilege robbed him the other day, were called the Patrimony of the Church; and some twenty-three like to it were possessed by St. Gregory the Great. They extended over the greater part of Italy, the south of France, along the shores of the Adriatic, the north of Africa, Sicily, the islands of the Mediterranean. Divine providence so ordered that these patrimonies, being committed to the patriarchal care and government of the Vicar of Jesus Christ, should become the first portions of human society which were reduced to obedience to the Christian law. In these patrimonies the germs of Christian civilization were planted. They first received the Christian law of marriage, the abolition of slavery, Christian education of children, just arbitration of Christian judges, mutual respect, fair dealing between man and man. They became the first provinces of that Christian world which has now grown up into the maturity of Christendom. There is not

to be found in history anything more beautiful, more patriarchal, or reflecting more brightly the peaceful and majestic justice of our Divine Lord in the Mountain, legislating in the eight Beatitudes, than the paternal sway of St. Gregory the Great, the Apostle of England. Those twenty-three patrimonies of the Church, as I have said elsewhere,* wrought as the leaven in the meal; and the Christian civilization ripened in them, became the germ of the Christian civilization which afterwards formed the nations of Christian Europe. Where, then, were Spain, France, Germany, and England? They were races divided in conflict. Some were wild in their ferocity; others had sunk again into Paganism; some had not yet emerged from it. There was then no Christian Europe, such as we now know it. St. Gregory the Great ruled over those patrimonies, and ripened the first spring of the Christian world. He sowed broadcast in the furrows of Europe those seeds of Christian progress and order of which men at this day are so proud, though they are trampling them down. Then the nations began to spring — Lombardy, Spain, France, Germany, and England. It was the action of the Vicar of Jesus Christ which made them what they are. Spain was torn by heresy, invaded by Saracens, infected by Judaism, divided

* *Four Evils of the Day*, p. 84.

into conflicting kingdoms, when the Councils of Toledo, legislating by the precepts of the Christian law, knit together the many races of the Peninsula into one great people. So it was in England. The Heptarchy was in perpetual conflict, seven kingdoms warring against each other, until Christianity, entering and subduing them to one faith, one law, one supreme Pastor, blended them into one; and the Christian monarchy of England arose, and endures to this day. So was it with other nations of our Christian world. And after this was done, another work began: they were then united together, and Christendom arose. What the Church had done in Spain and England, it did throughout the whole of Europe. It knit the nations together into a federation of Christian kingdoms and people, and created the unity and order of Christendom, which is the manifestation of the sovereignty of Jesus Christ over the civil powers of the world. But this subject is too large: I can but sum it up in these few words.

What has the world, then, gained by the sovereignty of Jesus Christ? The extinction of slavery, — and let any man weigh what those words mean, remembering what slavery was in the ancient world. Secondly, the sanctification of Christian households by the laws of domestic purity and the laws of marriage. Thirdly, the

Christian education of children. Fourthly, the redemption of woman; the raising her from the degradation in which she was before her regeneration in Christ, to be the handmaid of the Immaculate Mother of God, and to be respected by men, as being the image of the Mother of their Redeemer. Once more, the restraining of warfare, which before was the lawless and brute violence of men and nations, without recognition of mercy and justice. War itself was tempered with mercy under the legislation of the Church and the supreme arbitrament of the Vicar of Jesus Christ. Again, the civil code of every country, which still retained, even in its Christianity, the severity and sanguinary rigor of its past, was gradually mitigated from age to age, until the severities of the old world were in great measure effaced. In passing, let me protest against a common and monstrous inversion of the truth. The Church is accused of sanctioning and encouraging severities in the criminal code, which the milder legislation of princes has mitigated. The Church always restrained the severities of law to the utmost of its power, from age to age; but the hands of men in iron mail were too heavy to be stayed by the light pastoral staff of the Church. The Church would have extinguished long ago the cruelties of the penal code, if it had obtained the power. There was also in-

troduced into the society of men a quality never known before — the charity of the Sacred Heart of Jesus. The manifold compassion of the Good Shepherd and of the Good Physician, — tenderness to the sick, to the sorrowing, to the orphan, to the widow, to the prisoner, to the outcast, to the poor, — these are the ripe fruits of the Sermon on the Mount, and come from no other tree. Again, mutual respect among all classes and ranks of men. When I say respect, I do not mean only or chiefly the respect of the lower for those above them, but I mean emphatically the respect of those in authority for those who are beneath them, because they see in them the image of God, and the purchase of the Precious Blood of Jesus Christ.

These, then, are some of the fruits of the Christian civilization, which the world had never known before. The sovereignty of Jesus Christ consists therefore in this: that whereas in the order of nature, there was a human society such as I first described, and whereas, in the order which is supernatural there is a society created by our Divine Lord Himself — which is His Church — the sovereignty of Jesus Christ consists in the union of those two creations of God; in their perfect amity, intimate concord, mutual co-operation, united recognition of One Master, One Lord, One Sovereign; or, in other words,

that what is called the Church and State form one sovereignty, under one Supreme Head. Woe to the man, woe to the people, that preach their separation! Woe to the world, when they shall be separated! The prophet Isaias, foretelling the sovereignty of this Just King, describes it thus: "The land that was desolate and impassable shall be glad; and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise. The glory of Libanus is given to it; the beauty of Carmel, and Saron; they shall see the glory of the Lord, and the beauty of our God." * And again he says, speaking of the man of faith: "His eyes shall see the king in his beauty." † Who is the king but Jesus Christ? what is the beauty but the manifestation of His kingdom? Perhaps some will say, "Yes, in heaven." I answer, "Yes; but also upon earth; or, what do you mean day by day in praying, 'Thy kingdom come; Thy will be done on earth as it is in heaven'?" To be blind to God's kingdom in the midst of us is Judaism. When the Messias came, the men of Jerusalem were looking for a king of glory. When He came in humiliation, they did not know Him. As the Apostle says: "For, if they had known it, they would never have crucified the Lord of glory." ‡ Men

* Isaias xxxv. 1, 2. † Ib. xxxiii. 17. ‡ 1 Cor. ii. 8.

are now going the same way; they are postponing the manifestation of His kingdom to the future,— shutting it up in the unseen world, that it may not trouble our peace with its justice or disturb our politics with its authority.

There are two consequences to be drawn from what I have said. The one is this: that though His kingdom — as our Lord Himself said — is not of this world, it is nevertheless here as the sphere of its manifestation. The kingdom of Jesus Christ, then, the Church and the Christian world, are here and visible; and they are not only here and visible, but they are local. Under the Old Law, Jerusalem was the head of Israel, the centre from which the Law went forth; there was the sanctuary and the priesthood; there too was the Temple, in which the high-priest ministered; and all this was typical. "For the law having a shadow of good things to come, not the very image of the things," * the substance came under the New Law. What, then, corresponds now to Jerusalem under the Old Law? It is the cant of controversy, it is the affectation of scepticism, for any man to shut his eyes and pretend that Christendom, which he admits to have a circumference, has no centre. It is the audacity of unbelief to say, that the centre has been any other than Rome. No man, with the page of

* Heb. x. 1.

history before him, can find any other solution of the things I have been saying, except in the history of the Pontiffs, the Vicars of Jesus Christ. Rome is visibly and self-evidently the head and centre of the Christian order. Rome is as surely the seat of the sovereignty of God in the Church of all nations, as Jerusalem was in that of the Jews. The Vicar of the Incarnate Word dwells there by the dispensation of Divine Providence. The world has striven to cast him out for eighteen centuries, and has never been able to displace him. Five-and-forty times it has striven to drive him out, or to keep him out, or to overturn the throne of the Vicar of Jesus Christ; but in vain. If he disappear for a moment, in a little while he is to be found once more reigning at the Tomb of the Apostles. If he be absent for half a century, his return is only the more supernatural. Such is the mere matter of fact. But I will go on to something that men will not deny. Rome has been the Mother of Churches. It may not, indeed, have been the Mother of all the Churches, because the Apostles went out from Jerusalem, and the disciples were first called Christians at Antioch. But if Rome has not been the Mother of all the Churches of the East, assuredly it is the Mother of the Churches of the West. It is the Mother of the Christianity of Ireland, of England, of Germany; and so I might go on.

It has been the Mother of the Churches of the West, and the Foster-mother of the Churches of the world. It has ever been, and ever must be, the Teacher and Guide of Churches, the Chief Witness of the Incarnation, the Chief Apostle of what our Lord taught, of what our Lord commanded; the Chief Judge of all controversies, the Chief Interpreter of the faith, the Chief Doctor and Pastor of the Universal Church. So the Council of Florence declares, and so the Council of the Vatican the other day expounded, with a voice which is infallible, in virtue of that same special promise of Divine assistance made by the Son of God to Peter, and in him to all who sit in his seat forever.

Not only so, but, as I have already very briefly traced, Rome is the mother of nations. If it be Christianity which has civilized the world, it is Rome which has sustained Christianity. The patrimonies of the Church were the seed-plot of Europe. And for all these causes and reasons, Rome is the capital of Christendom. It was never the capital of Italy. When Italy and Rome were one, Italy was united to Rome, and not Rome to Italy. Rome had a world-wide empire, of which Italy was a part. The claim of that part to appropriate Rome is a stupendous usurpation. It is a usurpation upon your rights, and upon mine, and upon the rights of every

Christian nation and every Christian man under heaven.

From east to west, the whole of Christendom claims Rome as its head and as its home; and every nation throughout the world goes up to Rome, as the tribes of Israel went up to Jerusalem. God has so ordered it. There are two special reasons why we hold it so to be, both as matter of faith and as matter of principle.

First, God has so ordered the organization, constitution, and authority of His visible Church on earth. He has made Rome the seat of the Vicar of His Incarnate Son; and from that seat or throne goes forth the supreme authority both of jurisdiction and of doctrine, whereby the purity and the liberty of the Church throughout the world are perpetually preserved. Satan is wise enough to know that, if he can strike a blow on the head, he is inflicting a deadly wound upon the whole body; and for that reason the warfare from the beginning has been against Rome. This is one reason.

The other is, that Rome is the bond or link between the two societies, natural and supernatural, of which I have been speaking. In the one person who is both Pontiff and King, the two societies and the two authorities in the world, spiritual and temporal, are united. The union of these is, as we have seen, the will and purpose

of our Divine Redeemer. We therefore insist upon it as a matter of principle. Every power, whatsoever it be, that attempts to dissolve the union which God has created, is fighting against God. We contend for this, not so much for the sake of the Church, which is imperishable and will live to the end of the world in all the plenitude of its majesty, as for the sake of the civil society of mankind, which, as we shall see hereafter, when separated from Christianity, will go to dissolution.

What, then, is it that men call the temporal power of the Pope? We are weary of the words. It simply means this, — the union, in one person, of the supreme authority which links together the two societies God has created for the sanctification of mankind. You know full well there never was any period of Christianity in which the spiritual authority of Rome first, and next its temporal power, has not been the special object of assault. You know the events at this moment. Do not be afraid. Fear nothing. As long as the Christian world exists, the Christian world will recognize Jesus Christ to be the Son of God, and the Pontiff to be His Vicar. It will obey the law of justice which consecrates the providential order whereby he is a sovereign among kings. Though this may be overclouded for a moment, as it has been forty times before, and

may be a hundred, it will not be destroyed. If it were, the Christian world would have committed suicide; but I have better hopes. Let us not fear, then. The Scottish nation, when, by an unhappy vehemence, they cast off their obedience to the Vicar of Jesus Christ, and also the authority of the bishops who were set over them, had the faith and the wisdom to retain two things, which they hold fast to this day — the absolute independence of man and of conscience, in all things spiritual, of all civil powers; and also what they call, in true and expressive language, "the crown-rights of Jesus Christ;" that is to say, the sovereignty of our Divine Lord, and of His kingdom, over all rulers and civil laws. Seeing a great nation retain these two principles, we may hope for it.

You, as children of the Catholic Church, have not only retained these things, but you have retained them with the pastoral care of the Apostles, and with the supreme authority of the Vicar Jesus Christ. You owe him, therefore, fidelity, obedience of heart, mind, and will, submission of intellect and of all your powers to the revealed law of God. You owe him a generous obedience. That which we call the spirit of a good Catholic means a generous love and a generous fidelity, as to the Delegate of a Divine Master and a Divine King, who is our King by right and by fact.

Honor him, then; love him, and obey him. The desolate and impassable land, which once blossomed as the lily, is growing desolate and impassable once more. Wars choke up its highways, armed men are upon all its paths, desolation and barrenness are where the smiling fields and waving harvests were a year ago; and this is a type of the Christian world as it is before God. The glory of Libanus, and the beauty of Saron and of Carmel, are trampled down: but be not afraid. The words of the prophet are the words of God: "I beheld in the visions of the night, and lo, one like the Son of Man came in the clouds of heaven, and He came even to the Ancient of Days; and they presented Him before Him. And He gave Him power, and glory, and a kingdom; and all peoples, tribes, and tongues shall serve Him: His power is an everlasting power, that shall not be taken away; and His kingdom that shall not be destroyed." *

* Daniel vii. 13, 14.

LECTURE IV.

THE SOVEREIGNTY OF THE DIVINE HEAD OF THE CHURCH.

St. John xi. 25, 26.

"I am the Resurrection and the Life; he that believeth in Me, although he be dead, shall live: and every one that liveth, and believeth in Me, shall not die forever."

In the end of the Sabbath, and in the dawn of the morning, Mary Magdalene and the other Mary came to the sepulchre. And there was a great earthquake. The angel of the Lord descended from heaven, and rolled away the stone from the door of the sepulchre, and sat upon it. His face was as the lightning, and his raiment white as snow: and for fear of him, the soldiers who kept the sepulchre trembled, and were as dead men. And he said to the women: Fear not you, for ye seek Jesus who was crucified. He is not here. He is risen. Come, see the place where the Lord was laid.

In this was fulfilled the declaration of Jesus by the tomb of Lazarus: "I am the Resurrection and the Life." He did not say: "I will give life, I will raise from the dead." He said: "I am the Life, I am the Resurrection; the Life and the Resurrection are Myself." That is: "I am Who am, the Self-existent, the Life and the Life-giver." The Life is God, and God is the Life of all things. He is the Fountain of life; and He who is the Fountain of life is alone the Resurrection. He who can give life is alone He who can restore life. To do this is a Divine and sovereign act, and is the prerogative of God only. Therefore, by the Resurrection, our Divine Lord is manifested in His Godhead, in the sovereignty of His power, in His victory over sin and death, and in His royalty over the creation of God. This is also the meaning of His words when He said: "I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. . . . Therefore doth My Father love Me, because I lay down My life, that I may take it again. No man taketh it away from Me; I lay it down of Myself, and I have power to lay it down, and I have power to take it up again." * His Incarnation, His Death, His Resurrection, were all alike sovereign acts of Divine will and of Divine power.

1. In His Incarnation, by an act of His own

* St. John x. 11–18.

Divine will, He took our humanity, assuming the intelligence of a human soul, and uniting it with the Uncreated Intelligence, which is the Son of God; and in assuming a human soul like ours — a soul perfect in reason, heart, and will — He beatified it: that is, it was admitted to the Beatific Vision and to the Beatific Union. His manhood was elevated above the order of nature. It was deified, but it was human still. In assuming a human soul, He likewise assumed a human body, and in all things a body like our own — with the same flesh, and bones, and nerves, and blood; with the same susceptibility of suffering, the same capacity of pain, of hunger, thirst, sorrow, weariness, passion, and death. And because He took to Himself a human nature whole and perfect, there were two natures alike whole and perfect — Godhead and manhood united in One Person. No human person was there, but One only Person, and that Divine — God Himself Incarnate. Over the Divine countenance He drew the veil of His humanity, so that the splendor and glory of His Person were hidden from the eyes of men. On Mount Tabor, for a moment, the light of His majesty was seen; but in the years of His humiliation, His humanity alone was manifest to sense. The veil was upon the face of His Godhead.

2. As, then, the assumption of our humanity was an act of His free and sovereign will, so also

was the laying down of His life. He gave Him self to suffer. He gave His Body to the scourge, and to the thorns, and to the nails. He was furrowed, pierced, and wounded by the instruments of passion. His Precious Blood streamed from Him, His vital spirit was drained away. He gave His Soul to three-and-thirty years of mental sorrow, and to His dereliction in the Garden, and to the darkness of His agony. When the hour was come, by His own free sovereign will He untied the knot of Almighty power, whereby body and soul, in man, are joined together. The "silver cord" was broken, and He bowed His head, and by a sovereign act gave up the ghost. The Passion was indeed a sufficient cause of death to any human nature; nevertheless, His dying was voluntary; for He had power to sustain His human life; but by His own free sovereign will, He withheld that sustaining power, and by a voluntary act gave up the ghost.

3. And as He laid down His life by a free act of His own will, so He resumed it again. In the moment when the Divine Soul of Jesus parted from the Body, it passed forever from the desolation of His agony into the light of the Vision of God. Throughout His earthly life of sorrow He was at all times in the Vision of God. In the hour of His desolation, He willingly hid it from Him; but when that passing cloud upon the light

of His soul was over, He entered again and for ever into the light of bliss. The deified human soul of Jesus in that moment entered, in our behalf, into the final possession and the eternal fruition of the glory of God. The light of the Sun of Justice then arose upon the world unseen. The realms beyond the grave — where the patriarchs, prophets, saints, martyrs, penitents of the Old Law, waited for the Redeemer — were illuminated by His coming; the invisible world, which in our Creed we call Hell; the realm of the departed, in which were waiting together — though separate and distinct in state — the saints of the kingdom of grace, though the kingdom of God was not yet opened; those also who were purifying and expiating for the Vision of God, to be revealed hereafter; and those who were lost eternally.

To all He was made known: to the saints as their Redeemer, fulfilling the promise made to the faithful who had looked for Him from the beginning of the world; to the penitent, who had turned in hope to the promise of a Redeemer; and to the lost, who would not believe the Word of God. To them was revealed the light of the truth and of the majesty of God against whom they had sinned. They had in their day received light enough to know Him, and grace enough in all hours, and in all temptations, to have turned

from sin to God, and to have attained salvation, had they only been willing to be saved.

While this Divine work was accomplishing, the Body was taken from the Cross; but never for one moment was either the body or the soul of His humanity separated from the Godhead of the Eternal Son. The body and soul were parted indeed from each other in natural death, but the body and soul were alike united indissolubly by the Hypostatic Union — that is, by the personal assumption of our manhood into God — to the Person of the Eternal Son. From the moment of the Incarnation to all eternity, Jesus remains the same indissolubly, two natures in one Person. As the Soul of Jesus in the world unseen was a manifestation of God, so the Body which hung lifeless on the Cross — the lifeless form which, when the nails were drawn from the hands and feet, was lowered into the bosom of His Immaculate Mother — was the Body of the Incarnate Son of God. With loving care it was swathed in the grave-clothes, it was anointed with the ointments, it was embalmed with the spices, it was borne lovingly to the tomb, and laid in the sepulchre upon the mouth of which the stone was laid. But it was not ointments or spices that embalmed that Sacred Body: there was no need of them to stay corruption; over that Body corruption had no power, because union with the

Godhead sustained its incorruption. The true embalming of that Sacred Flesh was its union with the Godhead; and that Sacred Flesh was incorruptible because the Son of God, by His sovereign will, stayed the progress of the dishonors of the grave.

Then came the re-assumption, by the same free act of His sovereign power. All through that night, while the watches were set, and the guards kept the sepulchre, and the seals remained unbroken upon the stone, there was light, and worship, and watching, and energy within the tomb. Within that closed sepulchre there was a Divine power, the presence of the Son of God, who, having laid down His life, was preparing to take it up again. The Divine creating power which had fashioned His own humanity, restored it again from the wounds and dishonors of His Passion. The Divine will smoothed out the furrows of the scourge, healed the piercing of the thorns, closed the wounds of the nails, and effaced from His Sacred Flesh all tokens of humiliation, save only the five Sacred Wounds in hands, and feet, and side, which still remain, and in eternity will remain forever, as the tokens of our redemption and the pledges of His everlasting love. When that Sacred Flesh was once more restored to its perfection and glory, the Divine soul of Jesus clothed itself therewith as with a garment.

As in the moment of the Incarnation He ar-

rayed Himself in our humanity, so once more, in the tomb, He took up again that Sacred Body, reanimated it, quickened it again in every pulse, and in every vibration of its human life. He raised it to a state of immortality; He elevated it above the condition of nature. He passed out of that tomb before the stone was rolled from its mouth, before the seals were broken. By His Divine Omnipotence He passed forth, because that which was mortal had become immortal; that which had been passible was now impassible; that which was before as our nature in the state of death, had become subtile and glorious. He endowed His Body with the four gifts of glory which He has promised to us all. That which shall be the inheritance of all His members, He first assumed to Himself.

Such, then, was the resurrection of Jesus Christ. He had laid down His life, and He took it up again, fulfilling His promise, "I am the Resurrection, I am the Life." In Him all men shall rise. "As in Adam all die, even so in Christ shall all be made alive. The first man is of the earth, earthly; the second man from heaven, heavenly. As is the earthly, so are the earthly; as is the heavenly-so are the heavenly."

In His Resurrection we all partake. "Christ is risen from the dead, the first-fruits of them that sleep." * All who live by Him, and by

* 1 Cor. xv. 20.

vital union are united with Him, rise together with Him; and therefore the Apostle says: "If you be risen with Christ, seek the things that are above: where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are on the earth; for you are dead, and your life is hidden with Christ in God." * And again he says, that God has raised Him up, "and hath raised us up together, and hath made us sit together in the heavenly places." †

The power of the resurrection of Jesus is upon every member of His Body: it is upon every one of you. In your baptism you were grafted into Christ; and if you be living members of His Body, the life of the Resurrection flowed into you: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" ‡ If any man have not the Spirit of Christ in him, he is none of His; but if He be in you, then being buried by baptism to death, you will also rise up with Him, by the power of Him who raised Jesus from the dead.

The plain consequence of this teaching is full of joy and consolation.

First, it pledges to every one of us a resurrection hereafter to perfection and glory, the same as that of Jesus Himself, identical in all its cir-

* Col. iii. 1–3. † Ephes. ii. 6. ‡ 1 Cor. iii. 16.

cumstances. We are conquerors in Him, by Him, with Him, and through Him, over sin and death. If sin have no power over our will, death will have no power over our body or our soul, for we are made partakers of the first resurrection; and "Blessed and holy is he that hath part in the first resurrection; in these the second death hath no power."* That is, if the resurrection of your baptism, and the indwelling of the Holy Ghost, and the risen life of Jesus Christ in your mortal body, be the law, and the rule, and the power which sustains you, then the death of the body is but a resting, a momentary passing sleep.

Jesus has plucked out the sting of death; for the sting of death is sin, and He has thereby turned death into slumber. Therefore Christians call their burial-places "cemeteries,"— sleeping-places, places of rest, of sweet, kindly, refreshing repose, after the toil of life is done. Therefore the living memory of those whom the world calls dead, and the Church knows to be alive, are ever fresh and vivid in the hearts of Christians. Therefore also the Communion of Saints — which the dull-hearted, cold-hearted world, with its clogged understanding, cannot comprehend — is to those who live by faith a family, a household, an eternal home, on the very threshold of which

* Apoc. xx. 6.

our feet now stand. There is a resurrection pledged to us all, and with that resurrection the perfect personal identity which we bear in this life. We shall be the same men, having the same minds, hearts, wills, — only with this change, that whereas here we are imperfect, there we shall be in perfection; whereas here, if the image of God be impressed upon us — as indeed it is — it is dim and faint, there we shall be as He has promised: "The just shall shine as the sun, in the kingdom of their Father." * But we shall be the same men still. The very same that have suffered, sorrowed, struggled, labored, hungered, and thirsted in this life, the same we shall be in the kingdom of the resurrection. And therefore there shall be a perfect and universal recognition one of another, and of all those bonds whereby we are united here. Jesus and Mary, the Mother and the Son, will be Mother and Son to all eternity: maternal and filial love will be glorified in the kingdom of heaven. Mary and Lazarus will be likewise brother and sister; Andrew and Peter, and James and John, in like manner will be bound together in eternal kindred: fraternal love and friendship shall then be glorified. So shall it be with all of you in the kingdom of God, in perfect personal identity, and perfect mutual recognition in that eternal

* St. Matt. xiii. 43.

home in the everlasting bliss of our Father's house.

Such, then, is the personal sovereignty of Jesus Christ, manifested in Himself, and in His victory over death and the grave; and this sovereignty of life and immortality pervades His whole mystical Body now, and quickens every member of it. This is the meaning of St. John's words: "Grace be unto you and peace from Him, who is, and who was, and who is to come; and from the seven spirits which are before His throne: and from Jesus Christ, who is the Faithful Witness, the First Begotten of the dead, and the Prince of the kings of the earth; who hath loved us, and washed us from our sins in His own blood, and hath made us a kingdom, and priests to God and His Father: to Him be glory and empire forever and ever. Amen." * The Church on earth is the kingdom of the resurrection, and the sovereignty of its Divine Head is exercised through it, as the instrument of His power and the manifestation of His government over the nations. This power He delegated in chief to His Vicar upon earth: the witness of the Divine Head of the mystical Body.

We have already traced this sovereignty over the intellect and the will of man. We have traced it also over the civil society of the world,

* Apoc. i. 4–6.

through that which is both the type and bond of all societies — His Church. For this end, He has provided His Church with a supreme authority residing in its visible head, and with supernatural endowments, derived from Himself. On these two points it may be well a little longer to delay; but at this time we can only touch on the former. The presence of a supreme authority, delegated by Jesus Christ to His Vicar, has been ever acknowledged by the world by a twofold recognition. It recognizes it both by submission and by antagonism.

And here I would fain make an end, but for other thoughts which are forced upon me. Yesterday I read a notable example of this homage of antagonism — a scornful, petulant attack upon those devoted sons of the Catholic Church in England, who during this Holy Week have knelt at the feet of the Vicar of Jesus Christ, testifying, in the name of us all, our fidelity and love to him and to the Master whom he represents. The writer of the article stated he did not wonder — and perhaps those who receive the teaching of such a writer may, like him, not wonder — if in the heart of some devout Catholics there may rise a doubt whether the temporal power of the Pope will ever again be restored, and if not restored, whether the spiritual power of the Pope will long survive. In the name of the Catholics of Eng-

land, in whose name I have a right to speak, and in the name of Ireland, for whom I have no right but that Ireland gives it me, and will not refuse my words, I protest against the folly and falsehood of this senseless insinuation. There is no living Catholic in Great Britain or Ireland who for one moment doubts that the power in worldly things, with which our Divine Master has invested His Vicar on earth, will continue undiminished until the hour in which it shall have fulfilled its mission; and then, in the wreck of kingdoms and the desolation of the world, it will be rendered back to Him who gave it.

In the name, then, of every Catholic here and everywhere, I bear witness that he who thinks any Catholic child to imagine that the temporal power over temporal things is the basis or strength of the spiritual prerogatives of the Vicar of Jesus Christ, or that those things are other than dust under his feet, that man, if he be not senseless, must be malicious. It is either the incapacity of the mind to understand, or the insincerity of the will that refuses to understand.

It may seem as if I have introduced a note of discord, and struck, upon this day, a sound out of harmony with the joy of the Resurrection. Not so: for He who, when He had risen from the dead, declared: "I am alive, and was dead; and behold, I am living forever and ever, and have

the keys of death and of hell,"* is the same who said: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell"—the keys of which I hold—"shall not prevail against it." It is the power of the resurrection of Jesus Christ which quickens the Church of God. As the Head is Divine, and as the Head is the "Resurrection and the Life," so is the Body imperishable, and its authority indefectible and infallible. The universality, sanctity, structure, and unity of that one Body of Christ is indissoluble and imperishable. It cannot die; and that because its Head is the "Resurrection and the Life." Not only so, but it can never be bound. Jesus was bound with grave-clothes and laid in the grave, the stone upon the mouth of it was sealed, and guards set to watch it. The world would have hindered Him from rising.

Turn now to the history of the Church. When has king, or prince, or people, or revolution, ever prevailed to bind the Church of the living God? At this hour, the Church, living and giving life, is more widely spread, more rooted in the hearts of mankind, more fruitful beyond all example in its spiritual mission and power. Its Episcopate reaches beyond all bounds and limits of its former extent: its authority is universally obeyed by the loving hearts of its pastors and

* Apoc. i. 18.

people: greater unity with its Head has never yet been seen in the history of Christendom. Princes and legislatures, penal laws, laws of prohibition, imperial despotisms, royal corruption, sanguinary revolutions, have done their worst to bind the liberty of the Church of God; but the bonds have been broken, as the threads and the withes were broken by the hands of the "Deliverer of Israel." So it has been, and so it shall be. Let no man believe, then, that if the temporal rights of the Church be for a moment wrested from it, the Vicar of Christ will not go onward without wallet or staff, scrip or shoes, if need be. His work will be done: for it is God's work, and none can hinder it.

But there is another lesson these censors bring to mind, and for your sakes I must speak of it. In the same senseless and clamorous article I read, for the thousandth time, that "The government of the Pope must go, because it is opposed to progress and modern civilization."

For the present, it is enough to say that "progress" and "modern civilization" mean this: the world going its own way without God and without Christ; banishing Christianity from legislation; excluding religion from the education of children; dissolving the bonds of marriage; tampering with the tables of sanctity and purity, whereby the marriage state has been

protected; proclaiming that the public life of nations has no religion. This is "progress," this is "modern civilization," I acknowledge. Nations may grow cultivated and rich, scientific and prosperous; they may devote all their energies to this world; but they cannot serve God and mammon; and for that reason they serve mammon mightily, and they serve God never. Verily they have their reward: they prosper in this life, and that prosperity is all the recompense before them. Such, indeed, is "modern civilization" and "progress." And then they invite the Vicar of Jesus Christ, the representative of the Good Shepherd, the witness of truth upon earth, the teacher of the doctrines of Redemption, the expositor of the law of God, the guardian of the Seven Sacraments, the supreme judge of the law of domestic life, the chief father and pastor of the little ones of the flock — they invite him to conform himself to "progress" and "modern civilization," under the pain of losing his temporal power. Be it destroyed seventy times seven, before a compromise of truth be made! No Pontiff who has ever reigned in the chair of Peter, no head of the Catholic Church who represents the Incarnate Son of God, ever did, or can, or ever will compromise, for all the world contains, jot or tittle of the faith or law of Christ.

Here I would fain conclude; but I must press

this "progress" and "modern civilization" a little farther. Let me trace it to its fountain; and that I may not detain you too long, I will only go a century back to show what it has produced. In the last century, a new code of legislation was promulgated to the civilized and Christian world, called "The Principles of 1789." Those principles were laid down as the basis of the civil order of France: and not only so; they were intended to make France the apostle of civilization and progress throughout the Christian world. The example of perfection, and the capital of the modern world in its civilization and progress, was to be Paris. I need hardly say more. In eighty-two years there have been five revolutions in that city, all of them with bloodshed. No doubt you have all read of the blood which flowed during the First Revolution, as the first libation to those principles. I am old enough to remember the blood shed in Paris in the years 1830, 1848, and 1852. And how do you think Palm Sunday was kept this year in the centre of "modern civilization"? By the inauguration of a civil war. How has this Holy Week been sanctified? By daily battles of brother against brother. And Good Friday? By a fiercer encounter, by the seizure of the Archbishop and pastors of the flock, by the closing of the churches, by the spoiling of sanctuaries, by the prohibition

of religion. The last tidings we heard were, that it was expected a decisive assault would be made last night, that is, on Easter eve. Verily, this is the Easter of progress! To-day is Easter-day; and who knows but that the moment I speak, blood may not be running in the paths of that city? If this be "progress," and if this be "modern civilization," may God in His infinite mercy keep it forever from the shores of this country!

The first great French Revolution was the inauguration of the reign of Antichrist, of the denial of Christian faith, of the ruin of the Christian order, of the subversion of the authority of the Church of God, both in public and private life; and from that day to this, the principles of turbulence and apostasy have scourged and tormented kingdoms. At that time they all but entered England; at this time they may strive to enter again. Be firm, and fear not the clamorous talk of those who write to pander to the public opinion of the day. We know that He in whom we believe is the "Resurrection and the Life," the Head of His Church on earth, the sovereignty of which shall never fail. Whether the Church be clothed with temporal power or not, so long as the world is Christian, the world will believe in Jesus Christ and in His Vicar. So long as it believes He has a Vicar upon earth, no

king, prince, or sovereign whatsoever will venture to claim him as a subject. Even at this moment, the unjust and sacrilegious revolution of Italy has not dared to call him subject, but, with pretences and guarantees, which are mere illusion, has attempted to throw dust in the eyes of the Christian world, and deceive those who cannot be deceived. So long as the world is Christian, the Chief Pastor of the Christian world will remain as he is — subject to no human authority. This is his temporal power. It is not the possession of a bit of land or of a city; it is independence of all power on earth; being the delegation of Him who said: "All power on earth is given to Me; go ye, therefore, and teach all nations."

There may, indeed, be another alternative; and I acknowledge, looking to the stream of events, the time may come when the nations, governments, and legislatures may cease to believe that Jesus Christ has a Church upon earth; and in the day when they cease so to believe (and I am bound to say, their acts lead us to think they are not far off from that state of unbelief), then the world will not be Christian, and then I acknowledge that the Vicar of Jesus Christ will have no temporal power over the world that has rejected his Master. Though I am no prophet, and no expositor of prophecy, and know nothing

of what is to come, save only as the Catholic Church and faith guide me, of this I am sure, from the lips of Jesus Christ; that in those days which we call the latter times, "kingdom shall rise against kingdom, and nation against nation, and brother betray brother to death;" and the world shall be in misery it never knew before. When these things shall come to pass, the tyranny of the world will be well-nigh over, and the despotism of man will no more sway the Church of God; revolutions will not long prosper, because there is One at the door who must reign until He puts all enemies under His feet; and when that time shall come, will come also the "resurrection of the just."

LECTURE V.

THE SOVEREIGNTY OF THE CHURCH DERIVED FROM ITS DIVINE HEAD.

ST. JOHN xx. 29.

"Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed."

ON the night of the first day of the week, when our Lord rose from the dead, He came, the doors being shut, and appeared suddenly in the midst of His disciples. Thomas was not with them; either through fear, or from doubt, or from human infirmity, he had parted from the Apostles. He lost, therefore, the manifestation of our Divine Master, when he came to assure His Apostles of His resurrection from the dead. He lost, also, the communication of the royalties of the kingdom of God, which Jesus conveyed to His disciples in the words: "As My Father hath sent Me, even so send I you." He lost his share in the power of the keys, and the gift of the Holy Ghost, which was conferred when our Lord breathed

upon His Apostles, and said, "Receive ye the Holy Ghost;" and "whosesoever sins ye shall retain, they are retained."* Such was the loss incurred by Thomas through his transient unbelief.

He also exposed himself to two great dangers: to the blindness of incredulity, and to the sin of obstinacy. For, when the disciples told him, "We have seen the Lord," he answered, "Unless I put my finger into the print of the nails, and thrust my hands into His side, I will not believe." He had the presumption to prescribe the kind and degree of evidence upon which alone he would believe. Nevertheless, such is the tenderness and condescension of our Divine Lord, that on the first day of the following week, and again at night, when the Apostles were gathered together, and Thomas with them, He came once more. The air seemed to give up His bodily presence. At once, by Divine intuition, and before a word was spoken, fixing His eyes on Thomas, He said: "Put forth thou thy finger; put it into the print of the nails, and thrust thy hand into My side; and be not incredulous, but faithful." And Thomas answered, "My Lord and my God." And Jesus answered him, "Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed;"

* St. John xx. 22, 23.

— a benediction shall be on thee; but a greater benediction shall be on them who, with docility and generosity of faith, shall hereafter, without seeing, believe in Me.

This benediction has descended upon us, and upon all who to the end shall believe in the resurrection of our Lord Jesus Christ. I have already spoken of the mystery and of the effects of the resurrection of our Divine Saviour, of the reassumption of His deified humanity, which is the pledge and productive principle — that is, the cause — of our rising again to immortality of life. Thus far I have spoken of the rising of His natural body, which is now at the right hand of God, in the proper stature and dimensions of His person. I will now take up again another part of the subject, on which I then touched only in passing — I mean, the power of the resurrection of Jesus Christ now, in this world, and in this mortal state, in His mystical Body, which is the Church. My object will be to show that the powers of the resurrection, "The powers of the world to come," as St. Paul writes to the Hebrews,* are at this moment present and in action in the mystical Body of Christ, that is, in the visible Church on earth.

Saint Augustine, answering the cavils and pretensions of the Donatists in Africa, who, separat-

* Hebrews vi. 5.

ing themselves from the unity of the Universal Church, claimed to be the Catholic Church, argued as follows: "The Body of Christ is spread throughout all nations: you are shut up and confined in Africa. The true Body of Christ is universal; we see the Body, and we believe in the Head. The Body and the Head are one, united in one mystical Person. The Apostles saw the Head; but they did not see the Body, which was afterwards to be revealed. Seeing the Head, they believed in the future, that is, in the universality of the Body, which should one day be spread throughout the world. They then saw the Divine Head, they believed in the universality of the Church which should be. We now see the universality of the Church, and believe in the Divine Head enthroned in heaven."

As the Head and the Body make up one mystical Person, so the prerogatives and sovereignty of that Head are communicated to the Body. As in the one person of Jesus Christ the prerogatives and perfections of the Godhead were attributed to Him as man, and as the sufferings and the passion of the manhood were attributed also to Him as God, by reason of the unity of the Person, so it may be said of the Head and the Body of the Church.

1. Our Divine Lord declared that He is the Resurrection; and because He is the Resurrec-

tion, His Body upon earth has in it the principle of immortality. Though temporal death, that is, the separation of body and soul, must pass upon all the members of the Church, there is in the mystical Body of Christ the principle of the resurrection and of immortality. The sentence of death includes not only the separation of the soul from the body, but also the eternal separation of the body and the soul from God. But this can never take place in the Body of Christ. All the individual members of the mystical Body of Christ upon earth will pay the penalty of temporal death; they will die, and be buried in the earth. Multitudes of these members will die also spiritually, and will never see eternal life, because they will have been separated from God in this world by apostasy or by mortal sin. They who have been in the unity of the Church, but have apostatized from it, are cut off from God; they who, whether they be in the Church or not, commit mortal sin, are thereby separated from God, and, if they so die, will be separated eternally. Nevertheless, there always has been, and always will be, in the one Church of God, which is the Body of Christ, a line, a chain, a fellowship of those who believe and are united vitally and by the Holy Ghost to their Divine Head in heaven. In them, therefore, life and immortality and the pledge of the resurrection always abide. This is

what is called the indefectibility of the Church, or, in the words of the promise of our Divine Lord, "The gates of hell shall not prevail against it;" it shall never succumb to the powers of sin and death. As the Apostle Paul writes: "There is now no condemnation to them who are in Christ Jesus, who walk not according to the flesh. For the law of the Spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death."* Therefore the Church of God is indefectible. It partakes of the property of its Head; it has an imperishable life, and the pledge of immortality.

2. Secondly, because the Head of the Church is Holy, the Body is holy. Now, the Head of the Church is the Son of God, and therefore He has the uncreated sanctity of God. In His Incarnation He was anointed with the Holy Ghost, that is, with the fulness of sanctifying grace; and He is the Head or Fountain from whom sanctity descends upon all His members. As the unction on the head of the high-priest descended to the hem of his garment, so does the sanctity of the Son of God descend through all the members of His Body; that is to say, we are made the members of His Body by regeneration, through the Sacrament of Baptism, by water and the Holy Ghost; we are sanctified in living union with Him by the Holy Sacraments and the indwelling of the Spirit of Grace.

* Rom. viii. 1, 2.

There is, then, a sanctity pervading the whole Church; and yet how much of sin attaches to it; how many sinners are within its unity. Our Lord has told us to expect both good fish and bad in the one net, and both tares and wheat in the one field. Such is the mixture of good and evil in the visible Church. Some are scandalized at it, not knowing the Scriptures, nor believing the Word of God. They think to form to themselves a Church which shall be pure before the last day, and now in this mortal state cleansed from every stain; a thing contrary to the word of prophecy and the parables of our Divine Lord. The mixture of good and evil is permitted in the turbulent sea of this world; but they shall be separated on the eternal shore. And yet though there be an evil mixture in the visible Church of Christ — bad Christians, bad Catholics, men whose lives are a scandal and a shame — nevertheless, the sanctity of the Church is never tainted.

The Body of Christ is the dwelling-place of the Holy Ghost, the Sanctifier. It is the Body of a Divine Head; and in that Body are the Sacraments, or channels of sanctity, immutable and undefiled. In that Body are the works of the Holy Ghost, the fruits of sanctity; and they are, first, innocent souls who have preserved their baptismal grace, and have grown up from the waters of baptism as the willows by the water-

courses, straight and rigorous; or penitent souls, once broken like the bruised reed, raised up again by penance, and restored to the life of God. These are the twofold operations of the Holy Ghost, working through the Church. St. John is the type of the one, St. Mary Magdalen of the other; and this supernatural grace is verified throughout all ages in the unity of the Church; and the sanctity of the Church manifests itself perpetually in the innocent and the penitent, who are the fruits of sanctity.

3. And further: when Pilate asked of our Divine Lord, "What is truth?" He answered not a word; but when He taught His disciples, He said, "I am the Truth;" that is, "The Truth—it is I." For God is Truth, and Jesus is God. The truth is revealed in Jesus Christ; and to know Him, His mind, and His will, is to know the truth of God. The revelation of Christianity is the knowledge of God in Jesus Christ. To know the mind of Jesus Christ is to know the doctrines of the faith. To know the will of Jesus Christ is to know His laws and His Church. Dogma is the clear, definite, mental perception, and the precise, logical, scientific expression in words, of those eternal, immutable, and Divine truths which are revealed to us. For people to say, "I believe in truth, but I do not believe in dogma," is like saying, "I believe in substances,

but only when they cast no shadows." Every substance casts its shadow, and every truth leaves its definite impression upon the reason of man; and the enunciation of that definite impression is dogma.

If the men of the nineteenth century would be a little more consecutive — or, if that is asking too much, a little more patient — they would not be scared by the word "dogma." The Church of Jesus Christ possesses the truth; it possesses His mind, it knows it always, it enunciates it clearly, and can never err in its enunciation. It is in possession of His revelation; and it applies that revelation, as the test of truth, to the opinions, the teachings, and the errors of men. As the leprosy disappeared from the body of Naaman, and as the scales fell from the eyes of the blind, so, when the truth of the revelation is brought in contact with error, straightway error is detected, and is healed.

In the Church no error has ever established itself. In these eighteen hundred years, during which the restless activity of the human intellect has been perpetually devising for itself new modes of conception and of expression,— thereby perpetually either going beyond the truth or falling short of it, thus producing heresies,— never yet in the Catholic Church has a heresy been able to establish itself or to effect a lodg-

ment. Always and invariably has it been expelled. As a morbid humor of the body is expelled by the vigor of life, so everything contrary to the perfect life of the body and the perfect purity of truth has been sooner or later cast out — so completely eliminated, that not a taint remains behind. The Church is in all ages what it was in the beginning — the witness, judge, and teacher of the whole revelation of God.

It bears witness to the truth it has received. It is the judge, applying that revelation as a test to the teachings of men, condemning the errors, and accepting what is true. It is the teacher, not as scribes and Pharisees, by quotations and criticisms and contradictions among themselves, but by the voice of authority — as one having power. As it is written of our Divine Master, "the people heard Him gladly:" and for this reason, that "He taught as one having power — that is, authority — and not as the scribes." And what is this but that which men rail at, the infallibility of the Church? That is, the Church does not err. Individuals may err, as individuals may die; but the Church cannot err, as the Church cannot die. Why does not the Church err? Because it is the Body of a Divine Head; and that Divine Head is Truth. It is the dwelling-place of the Spirit of Truth, who, inhabiting

the Body, always sustains it in the knowledge and enunciation of truth.

4. Again — for I do not purpose to enter into this argument in detail; I am merely touching on points of it for a purpose that will hereafter appear — there is another property of our Divine Lord, which is also communicated to His Body. Christ is One. The Godhead and the manhood are united in the Unity of the One Person of the Eternal Son, and the Godhead and the manhood are indissolubly united for all eternity. Christ cannot be divided; and as the Head is indivisible, so is the Body; and the Unity of the Body excludes the possibility of division. Fragmentary portions may be broken off from it, as fragments and boulders may roll from a mountain side, but the mountain remains immovable and indivisible in its perfect identity. So is it with the Universal Church. Its unity both within and without cannot be dissolved.

Of the external unity of the Church, some people speak as if they thought it were a constitution, or the result of legislation. The outward and visible unity of the Church is the result of its inward unity, which is invisible; and no external unity could exist — or, if it, for a time, could be put together, would endure — unless it spring from an internal unity, which in itself is imperishable. For what is the cause of the visi-

ble and outward unity of the Catholic Church? The unity of faith, the unity of doctrine, the unity of intellect, the fusion, I may say, of the lights of the supernatural illumination, as the sun's rays all mingle together in the splendor of the noonday light. So all the intelligences of the Church, throughout its whole expanse, and throughout all its eighteen hundred years of duration, are all united and concentrated in the belief of one truth and of one faith, which comes from a Divine voice. And because the intellects of men are thus indissolubly one, therefore their hearts are one: having one truth, they have one charity; and their hearts being one, they have one will; and therefore in the unity of the Church of God, there is an internal unity so vital and creative, that it impresses itself upon its external structure. Thus the visible unity is the outward expression of that internal unity from which it springs. But from what source is this unity derived? It comes from the Person of its Head. He is the one and only source of all truth; the one and only source of all jurisdiction and of all authority; and that jurisdiction and authority spreads itself throughout the whole circle of His Universal Church, from the sunrise to the sunset. It follows therefore as a direct consequence, that as Christ is not divided, so neither is His Church divided. There can be divisions from it, but

divisions in the Church of Christ or in any part of it are impossible. He Himself has said: "Every kingdom divided against itself shall be made desolate; and every city or house divided against itself shall not stand;" * and this affirms that its unity is indivisible; as St. Bede says, with a terse simplicity: "The kingdom of God is not divided, because the kingdom of God can never fall."

5. There is one more point, to which all I have said directly leads. Our Lord has delegated to His Church a share of His sovereignty; and the supernatural properties which He has communicated to His Body constitute that sovereignty. He said to His Apostles: "You who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel." †

This does not mean only in the heavenly state hereafter. The regeneration is now in the world; working always from the time our Lord said, "Go, and baptize all nations." Then was begun the regeneration of mankind. The Son of God now sits on the throne of His glory, and the Apostles sit upon their thrones on earth. Peter still sits upon the chief throne of the Universal Church. This prophecy and promise are being

* St. Matt. xii. 25. † Ibid. xix. 28.

fulfilled now upon earth, in the midst of us. We are a part of its fulfilment; for the twelve tribes of Israel are the mystical tribes of the faithful throughout the whole world, and the true seed promised to Abraham.

Again, our Lord said: "I appoint to you, as My Father hath appointed to Me, a kingdom;"* and in the Apocalypse: "The kingdom of this world is become our Lord's and His Christ's." † That is to say, there is a delegated sovereignty upon earth, derived from the Son of God, representing His person, and invested with His prerogatives of immortality, sanctity, infallibility, unity, and, therefore, of Divine authority. Sovereignty is the supremacy of these supernatural endowments over the whole natural course and order of this world. And the throne of this sovereignty is the Church, by which Christ reigns among men.

The sovereignty, then, of our Lord Jesus Christ, sitting at the right hand of God, to whom "all power in heaven and on earth" is given, consists not only in His sovereignty over individual souls. He has, as we have seen, a sovereignty over the intellect by faith, and over the heart by love, and over the will by obedience; but His is a sovereignty which extends itself to

* St. Luke xxii. 29. † Apoc. xi. 15.

families and to households: it guides the authority of parents, it directs the obedience of children, it inspires the charity of brethren. Christian households have our Divine Lord as their head; and not only households, but peoples: for what are they but the aggregate of families? they make states, they therefore constitute governments. Governments make laws, and rulers execute laws. But who is the Head and Fountain of their power? From whom is derived the authority and direction for the civil government over mankind? From Him who is the Lord and Redeemer of men, who is also the Head even of the natural order, or, as we call it, of political society. He is the supreme ruler and chief; and by Him kings reign, and princes decree judgment.

The Son of God is the Head of all power in heaven and in earth, both of the spiritual and of the political or civil order of the world; and when the sovereignty or kingship of Jesus Christ began to work throughout the nations of the world, what were its effects? First of all, as I have said before,* slavery was steadily extinguished. The greatest tyranny of man over man, the claim of man to hold man as a chattel, and to have possession in the flesh and blood of a fellow-creature, this greatest debasement of man by man, was ex-

* See Lect. III. p. 76.

tinguished by "the freedom wherewith Christ hath made us free." * Next: woman was raised again to her true dignity. Woman, who had been the toy, the tool, and the prey of man, was elevated and made to be, conjointly with man, the head over the families and households of Christendom. Thirdly, wars, which before had been sanguinary and brutal beyond all that imagination can conceive, were restrained by laws of mercy and by arbitrations of justice. Once more, — the criminal code, whereby the life of man was taken, for the protection of society, was cruel and unrelenting, until under the action of the sovereignty of Jesus Christ and the legislation of the Church, it was mitigated and tempered from age to age. Again, a quality, unknown before Christianity came on earth, save only in Israel, and there only in part — unknown altogether in the heathen world — was infused into the hearts of men; that is, charity — a tenderness, and a human sympathy of man for man. It is a fact, too well known to dwell upon, that in the heathen world not a hospital was to be found. Even in its most advanced civilization, before Christianity, the sick died without mercy. Another effect of Christianity in the civil order of the world is mutual respect, — the respect of inferiors for the superior, of the subject for au-

* Gal. iv. 31.

thority, the respect of authority for the subject, of the higher for the lower, of equal for equal, and of all men for those around and even below them; because all alike bear the image of Jesus Christ; because all alike were redeemed in the Blood of the same Saviour; because all alike were the temples of the Holy Ghost; because they all alike received the same Precious Body and Blood of Jesus Christ at the Altar. The poor servant that did the bidding of a Christian master, it may be that morning had been to the Altar, and had been made a tabernacle of the Son of God. And this participation by all alike of the same Precious Body and Blood of Jesus Christ infused throughout society a mutual respect, which is the foundation of all justice and equity, charity and mercy. And from all these sprang up the commonwealth of Christian men, not only of individuals and of households, but of nations, states, and empires, which we call Christendom. From this Divine root was produced the civilization and progress of mankind; which to be such must be Christian, and can be accomplished only by the Son of God, and by His sovereignty alone. I can but touch, and that briefly, on this subject, of which I spoke before, and broke off then as I needs must now. I can do no more than sketch the mere outline of certain great truths, which nevertheless will, I hope, be

of use in putting you on your guard against the silver sounds which are chimed and chanted in our ears every morning about civilization, progress, advancement, dignity, and I know not what; as if the "Golden Age" were before us, into which we are all advancing, while — as I will show hereafter — the world is rejecting the sovereignty of Jesus Christ.

My purpose, then, in pointing out that the Church on earth partakes of the properties and prerogatives of its Divine Head, and therefore, of His sovereignty, is to draw two plain conclusions.

The first is this: That civilization can be perfect only when it is Christian; that civilization, or the culture and ripening of the civil and political society of man, is never perfect, and can never be perfect, unless elevated by union with the laws of Christianity under the sovereignty of the Son of God.

The civil and domestic society of man in the order of nature existed before Christianity came on earth. This also is God's work, and in this order there may be a natural civilization. Let anybody, who desires to know what was the civilization of man before Christianity, read any work on the literature and the morals of Rome and Athens. And if you desire the name or title of a book on this subject, I will say, read a book on *The Formation of Christendom*, lately published

among us; or, if you wish something more detailed and extensive, read a work called *The Gentile and the Jew*, by a well-known professor of history in Germany. A rankness of corruption, intellectual and moral, is depicted in the pages of the latter book, which no Christian heart could conceive. Such was civilization without Christianity.

When the supernatural society of the Church descended upon the natural society of the world, the order of nature was elevated by regeneration, by baptism, by grace, by faith, by light, and by guidance. Then there was a union between those two societies, natural and supernatural; or, as men commonly say, "Church and State." That is to say, they mutually recognized each other as creations of God in different spheres, mutually recognized each other's office, mutually respected each other's functions, and, being united together, they co-operated for the welfare of man under one and the same Head, one and the same Sovereign. When the civil order of the world acknowledged Jesus Christ as its true Head and Sovereign, then civilization was Christian, and then there was progress. Progress signifies an advance in the order of perfection, both internal in states, and external with their neighbors. This includes intellectual cultivation, knowledge, both scientific and spiritual; justice — that is,

just laws, and just administration of laws; and lastly, the arts and the fruits of peace in industries of every kind of human skill and toil. This progress, I assert, was steadily advancing, so long as the world was Christian. This is our first conclusion.

And the second is self-evident: That what is called modern civilization, is civilization without Christianity. I believe, indeed, that the men, or at least many of them, who use these words do not know what they imply, and would reject it if they saw it. But civilization without the sovereignty of Jesus Christ, is the rejection of the Christian order under which the progress of the world has hitherto steadily advanced.

In order to make this as clear as I can, and in as few words, let me remind you that there are three causes which have broken up the Christian civilization of Europe and of the world.

In the fifteenth century, the study and cultivation of classical literature excited in the minds of the leading men of European countries a sort of admiration, which I may call a worship, of the models of Pagan antiquity, of its philosophy and its policy, of its patriots, and of its public morality. That which is styled the *Renaissance*, or the New Birth of the Christian world, profoundly infected the men of that day. The anti-Christian reaction has spread down to the present

time. People were deceived into thinking that the *Renaissance* was the measure of all that is cultivated and civilized. This was the first step, as I will show, to the rejection of Christian civilization.

It introduced Paganism into books, into language, into art, into education. On the testimony of multitudes of men, in which I bear my own part, the education of Christian nations has been based and formed on what is called classical literature. The examples, maxims, principles, the deeds, the crimes, personal, private, and public, even to the assassination of princes and revolt of peoples, glorified in classical literature, have been taken in unconsciously by boys in their early education for these three hundred years. In Italy and France this is already bearing its fruits.

Next came a period, of which I have no wish to speak controversially, but I must speak clearly. It called itself the Reformation. This will be found to be a second step towards the rejection of Christian civilization.

The first work of this Reformation was to shatter the unity of faith: to render impossible the unity of worship, to excite individuals to withdraw their obedience from the one Church of Jesus Christ, to tempt families and households to withdraw their obedience from the truth;

then states, peoples, and governments. Finally, governments set up, in the place of the one and undivided religion, I know not how many forms of Christianity established by law. Into this I will not further enter. The work of disintegration was begun; the unity of faith and worship among the nations was shattered. Then national religions and their sub-divisions rendered unity impossible. So far as the Reformation extended itself, it carried religious conflict throughout the Christian society of men.

Thirdly. I have already spoken of what are called the principles of 1789. I will not say more of them now, than to add that they are the legitimate application of the principles of the Reformation to States. They are Lutheranism in politics, and they have done for the civil order that which the Reformation did for the ecclesiastical. The Reformation broke up the religious unity, and the principles of 1789 broke up the political unity, of Christian Europe. From that day a perpetual dissolution, crumbling, and decay in the foundations of society has undermined every country where these principles have taken root.

One main cause of it is this, that those principles were not a development or a progressive expansion of the existing traditional institutions of Europe. They began with destruction, by

cutting through the roots, by pulling down the tree. It was a work of ruin, and in place of Christian civilization were substituted principles that were directly subversive of it.

Two plain conclusions follow from what has just been said.

First. That the *differentia* of modern civilization is the exclusion from the political order of religious unity in faith, worship, and education; the separation of Church from State, and State from Church. It is the separation of the civil and political order of the world from Christianity, and from the sovereignty of its Divine Head.

The second conclusion is this: that what is called progress, in this kind of civilization, is not progress, but regress; it is not going onward, but backward. As the *Renaissance* of which I spoke was a return to the political state of the world before Christ, and because *before* Christ, necessarily *without* Christ, so the civilization which springs from it is a civilization which goes its own way without regard to the faith or the laws of Jesus Christ: that is to say, it is a return into the state of the world before Christ. I deny to this the name of Progress. It is a going backward, not onward. It is a relapse into the civilization of Paganism.

Let us take an example of the day. We are hearing all day long of that which is called the

Religious Difficulty: the poor children of our streets cannot be educated together — and why? Because of the religious difficulty. And legislators meet, night after night, to debate the religious difficulty, and know not what to do for the education of the poor, because of the religious difficulty. What is the religious difficulty? Where was the religious difficulty before the unity of the Faith was shattered? What has caused the religious difficulty? The shattering of the Faith, and the shattering of the Unity of the Church. But who did these things? and what has reduced us to secular education without Christianity? The religious difficulty, and they who made it. Tell me, is this progress? I should as soon call the turning off from the straight sea-line homeward, into an ocean full of rocks and shoals, a homeward voyage. It is not progress, it is regress; it is error, deviation, wandering: and the further and faster men go in this direction, the further and faster they are leaving the sovereignty of Jesus Christ.

We are told what great things modern civilization has done. It has abolished penal laws. But who made them? I thank no man for abolishing penal laws against the Catholic Faith. I accuse those who enacted them, and set up the tyranny and persecution under which the Faith has suffered. I accuse the forefathers of those,

who, happily for themselves, by the working of a higher and nobler spirit, have undone the deeds of their forefathers. I am not grateful, except for the kindly feeling of those who may be moved in sympathy to do it. But I recognize nothing noble in this. I recognize nothing in the man who has done me a wrong, and then retracts the wrong, but that he has at last done that which was right. To be just is simple duty. To thank men for doing a duty implies a doubt of their integrity.

I am told also, I know not what, of the advantages of progress, of electric telegraphs, railways, and the prohibition of intramural burial. Do men desire to make so grave a subject as this to be contemptible?

This, then, is the truth: The world under the constant action of Christianity and the sovereignty of Divine law was advancing in civilization and making true progress, until a blight fell upon it. The disorders and anarchies of three hundred years ago came to check and to overthrow the course of its advance. Christianity would have abolished all social evils with greater speed and certainty if its onward course had not been stayed. As for the abolition of old tyrannies, it was this very departure from Christianity which caused them. There never could have been State Churches to be disestablished, if

dominant heresies and schisms had not first established them.

We have not yet seen to what modern civilization is on its way. It is making progress, it is true; but what will it progress to? To the utter and entire rejection of Christianity; to the abolition of the "religious difficulty" from legislation, from education, and from domestic life; to the relegating and banishing of religion from all public life to the individual conscience and private life of man. Civilization before Christianity was bad enough: but civilization which is apostate from Christianity is worse than all. Before it became Christian, civilization persecuted Christianity with the blind brute force of the heathen; but apostate civilization will know how to persecute with refined and cunning procedure, which nothing but a knowledge of Christianity could have given.

Look into the words and deeds — I will not say of the first French Revolution — that hideous masquerade of Feasts of the Supreme Being and worship of reason, with the abominable personifications of that worship — I will not go so far back: what did we read yesterday? A man at the head of the movement in Paris — and yet a moderate — who has separated himself from the leaders of the extreme Revolution, wrote such words as these: "Why should not the churches

be robbed? Why should not the treasures of Notre Dame be taken? How were they obtained? By teaching the people to believe in heaven and hell. It is money obtained under false pretences; there is no heaven and no hell; Frenchmen have ceased to believe in them." That is not yet the last word of civilization without Christianity; but to that, and more, it has already come.

There is as yet a time of stillness and indifference. Liberalism is a twilight state in which all errors are softened, in which no persecution for religion will be countenanced. It is the stillness before the storm. There is a time coming when nothing will be persecuted but truth; and if you possess the truth, you will share it.

We were told yesterday, again: "As for the temporal power of the Pope" — that is, as we have seen, the public recognition of the sovereignty of Jesus Christ over both orders, civil and spiritual, the union of pontiff and king in one person, as pontiff and king are united in the Divine Head whom he represents — we were told, "This strange anomaly has gone down in the tide of advancing civilization and progress." There is, indeed, a tide rising on every side; and a wiser than the writer of those words has said: "As in the days before the flood, they were eating and drinking, and marrying and giving in marriage, and they knew not till the flood came and took them all

away." So assuredly this rising tide of civilization and progress will carry away the blind apostles who are now preaching it.

There remains in England, and I thank God to know it, much of the Christian and Catholic tradition of our civil order still unbroken. The foundations of our civil state were laid in times before regenerations and reformations and the worship of Pagan life and its examples had turned the heads of men. The foundations of our civil order date back a thousand years. Our monarchy, popular freedom, open tribunals, maxims of just judgment, and the broad base upon which the public order of England reposes, were solidly and peacefully compacted, before modern civilization and modern progress had its name or being. There is in England a belief in Christianity as a Divine revelation, and in the written Word of God as part of it, and a recognition of the duty of public worship, and a respect for the first day of the week, sacred to our Lord's Resurrection; and above all, there is that which Englishmen love, and which even the poor and the working-men last year publicly testified to be their desire — Christian education for their children. They desire that they be educated, indeed, but as Christians. The voice of the people of England has been decisively heard on this, and I bless God for it. I speak not only to

you who are of my flock, but to all who hear me, though they be not of my flock — I would to God they were. Hold fast to those Catholic traditions of our land; they are more precious than life itself. Hold fast to them, and hand them on as the true and only inheritance of Christian civilization, and of progress to mankind.

LECTURE VI.

THE SOVEREIGNTY OF GOD OVER THE COURSE OF THE WORLD.

APOC. XIX. 5, 6.

"And a voice came out from the throne, saying: Give praise to our God, all ye His servants; and you that fear Him, little and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God, the Almighty, hath reigned."

AFTER all that the world can do, God is still upon His throne; and after all the rebellions of man, He sits above the water-floods, and abides a King forever. The last subject which remains for us is the sovereignty of God over the course of the world.

This vision which St. John describes, is the summing up of the whole history of the world, and of the conflict between the sovereignty of God and the rebellious will of man. This conflict began in Paradise, and will never cease until the

Son of God shall come to judge the living and the dead.

In these days, any man who quotes the statutes of an earthly kingdom is listened to; for an immediate, prompt, and inexorable power executes, at once, its sentence upon all gainsayers; but any man who quotes the laws of Holy Scripture is derided, because the Divine judgment tarries, and the sovereignty of God bides its time; because judgment is not speedily executed upon earth, the heart of man is set to do evil. But we are not ashamed to quote the words of Holy Writ; for Holy Writ is the word of God, and heaven and earth shall pass away, but His word shall not pass away.

The history written in Holy Scripture is God's history of His own sovereignty. From first to last, it is the annals of the reign of God over the world; from the Creation, to the manifestation of His kingdom in Jesus Christ, the whole narrative of the sacred Books is the revelation of the sovereignty of God over men and nations. It is, therefore, the history of the world written by a supernatural light; and an interpretation of the history of the world as it is read by the principalities and powers in heavenly places, to whom is made known by the Church the manifold wisdom of God. I take, therefore, the page of Holy Scripture as the witness of the sovereignty of God

over the course of this world. To illustrate my subject — because I can do no more than give its outline — it is enough to remind you that, from Adam to Noe, God had His servants on earth, who did His will in the midst of those who rebelled against Him. He was sovereign over both, in grace over the faithful, in justice over the rebellious. The Flood, which purged the earth, was an act of God's judicial sovereignty upon the sins of man. From Noe to Abraham, from Abraham to Moses, from Moses to the Messias — that is, to the coming of God in our manhood — the sovereignty of God was more and more visibly displayed among men, until it was incorporated in the priesthood and the kingdom of Israel. But the theocracy of Israel was only a shadow: a type and prophecy of a more manifest revelation and of a sovereignty yet to come. The law was the shadow, the gospel is the substance; that which was typified in the theocracy of Israel was fulfilled in the manifestation of God in Jesus Christ. The coming of our Divine Lord into the world was the foundation of His kingdom and the revelation of His sovereign power, which, by the line of His Vicars upon earth, He exercises at this day.

Let us here take up again our last subject. We have seen that God has created two societies for the sanctification of man, — the natural soci-

ety, or the human and political or civil order; the supernatural society, or the order of grace, which is His Church; and that His will and predestination was, that these two societies should be united together; so that as the body and soul in man constitute one perfect humanity, so the natural and the supernatural societies should be united together in their full integrity and perfect amity under one Head, Jesus Christ, each retaining its due proportions of power, and both mutually co-operating for the welfare and sanctification of mankind. This was our last conclusion. And I then pointed out that the civilization of mankind, to be true, must be Christian; that no civilization is real but that which is Christian; that civilization, if it puts off its Christianity, returns again to the order of nature, and becomes merely human, and incurs all the penalties of its relapse; that all progress in the world, intellectual, moral, social, civil, and political, depends, as upon its chief condition, on the direction and the laws of Christianity; and that when civilization departs from Christianity, instead of progressing, it goes backward, and falls from the order which God has instituted for its perfection. It relapses into the state of man before the Son of God came into this world, and the kingdom of God was revealed. When, therefore, we hear the Catholic Church, and above all, the head of

the Catholic Church, denounced as an obstacle to civilization and to progress, it is the whispering of that same tempting voice which, in the garden, said, "Why hath God commanded you?" and, "For God doth know."* Civilization, as the world preaches it, is the will and the intellect claiming independence of the laws of God; and progress is, man going where he wills and doing as he lists. From the conclusion of our last subject, this follows as a corollary—that civilization without Christianity is degradation, and that social progress out of the line of that civilization is a going backward.

1. There is no doubt that the Christian civilization of the world is, in part, broken up, and, in part, threatened: and that throughout the whole of Christendom. I am met therefore, at the outset, with the objection, "Where, then, is this sovereignty? The nations of the world are casting it off. People that were Christian are Christian now no longer. Those who were highly Catholic have rejected, if not the Catholic Church, at least the temporal power of the Vicar of Jesus Christ. You are too late in the day to talk of the sovereignty of God. In the Middle Ages it may have been superstitiously believed, but the illumination of these latter ages has cast it off." To this I reply: It is most true, as a fact, that

* Gen. iii. 1-5.

these two societies, natural and supernatural, which ought to be united for the welfare of mankind, are at this moment almost everywhere disunited. This separation began when the Oriental, or Eastern Church, severed itself from the unity of the Catholic Church, and fell under the supremacy of the Imperial power. From that time the civil power of the empire fostered, encouraged, and abetted the spread of schism for its own purposes. Religion, under the direction of the civil power, becomes a powerful instrument of political government. It becomes a department of the State, and a vast field for patronage. Such the separated Eastern Church became in the hands of the Byzantine Emperors. From that time it became intensely Erastian — that is to say, the supreme fountain of its jurisdiction, and the supreme guide of its legislation and of its executive power, was in the civil authority. Flowing from this came unimaginable corruptions, which exist to this day. Perhaps there is no part of Christendom which exhibits a sterility so utter, or a fixedness so rigid and death-like, as the Oriental Church separated from the Holy See.

Next, the same usurpation by the civil powers manifested itself in the north and in the west of Europe. It would be against my will to go into any detail of matters nearer home; but for clearness it must be said that for the last three

hundred years, in Germany and in these countries, the relation of the two societies, civil and spiritual, and the order which God had instituted, have been inverted. Religion has been made a part of legislation and of government. Religion and State Churches have been, as it is called, "established." But this is the inversion of the whole Divine order. It is the State that needs to be established by the Church, not the Church by the State; the inferior cannot sustain the superior. It is not the order of nature that upholds the order of grace; it is the order of grace that upholds and perfects the order of nature. All human power, human authority, human legislation, human society, depends, as I have shown, for its perfection, its perpetuity, its progress, its welfare, its peace, upon the sovereignty of God, by and through His Church. The Church may hold and use temporal power, but it will not be established by it. In other countries, which profess to remain within the unity of the Catholic Church, has appeared a pernicious illusion, which has blinded and seduced many better minds. It is called the "Free Church in the Free State." This imagination rests on the assumption that the two societies are perfectly free and independent one of another, which is absolutely true of the Church, but absolutely false of the State; that they are two societies

upon a perfect equality. This again is absolutely false, because the supernatural or Divine order is higher than the natural and human. Lastly, it assumes that they may go each their way without reciprocal duties and mutual co-operation; which is contrary to the law of God, both in nature and in grace. We have seen that the supernatural society elevates and perfects the natural, even in the order of civilization. The separation of these two works of God is the loss and fall of the civil and political society of the world. But in the east, the north, the west, and now in the south of Christendom, there are not only theories and principles, but actual policies and systems of legislation, the ultimate object of which is to divorce and to separate the two societies which God has created to be united together. You are aware that, in the Syllabus, the Holy See has condemned the following proposition: "That the Church ought to be separated from the State, and the State from the Church." *

2. Such are the historical facts. Let us now see what is the cause, what has brought about this separation of the two societies which ought to be united. In one word, it is the rejection of the sovereignty of God: first, individuals have rejected, one by one, the prerogative of God over the intellect and over the will; then, as they

* Syllab. Pii IX. Prop. 55.

grow in number and in activity, they form a public opinion, which at last directs the course of legislation and rejects the sovereignty of God over society. And every Christian nation, England included, has reached an advanced point in this departure from God. You will ask, "How could this have ever come to pass? How was it that the work of God's providence, which was rising like sap in a vigorous and living tree, should have sunk down again to the root, and that the tree, once so green and widespread, should have begun to wither?" The truth must be told without fear. It was because in Christendom the salt had begun to lose its savor. The blood of Christian nations was tainted. Do not confound Christian nations with the Church of Jesus Christ. The Church is imperishable, immutable in its sanctity. Every heresy and schism, every pestilence, moral, intellectual, and spiritual, the Church expels from its living system, as the living and healthful action of the human body expels the morbid humors which threaten its life: but in every nation individuals may corrupt and accumulate in number, and may at last do all manner of evil against the Church. For example: in the period before the Council of Constance, the nations of Europe were beginning, from national pride and mutual jealousy, to rise against the spiritual authority of the Church,

and to separate themselves and their laws from the laws of the Church, into what by a strange irony was called "obediences." This spirit of schismatical nationality caused what is called the great western schism: out of the great western schism came, ultimately, what is called the Reformation, or the final separation of many nations from the unity of the Catholic Church. But you may again ask, "What was the cause of this schismatical nationalism?" The truth must be told, "The salt had lost its savor." Kings and princes, pastors and people, had forsaken their first charity. They were led by the spirit of the world rather than by the Spirit of God. Zeal, self-denial, mortification, devotion, fidelity, piety, generosity, compassion for the poor, love of souls, were faint and low. Christian men lived lives that were not Christian; society was corrupted: and the course of kingdoms and of legislation swerved out of the track of faith. This is not to be denied. And what came next? Heresies and schisms. There is not a heresy, so far as I can remember, in the history of the Church, which has not begun in some bishop or priest. Some man, ordained to be a witness of truth, and a preacher of justice, has fallen from the Church which is divinely guided to teach the faithful, as Satan fell like lightning from heaven. They who should have been as a light to guide the in-

tellect of men became a wildfire to blast and wither the soul. And whence came these heresies? From intellectual pride; that is, from the revolt of the intellect against the sovereignty of faith, springing from a perverse will and confirming its perversion. From heresies came schisms like that which has separated England these three hundred years from the unity of the Church. Since that evil day, the spiritual life of England has withered. We are told by public authority, that one-half of the people of England never set their foot in a place of worship. Whether that calculation be true or not, I leave to those who made it to determine; but we are told, and I repeat what I have heard, that in this city of London, one-half — that is, a million and a half of men — on this very day, and at this very hour at which I am speaking, neither have been, nor in the course of this day will be, in any place of Christian worship. May I not well say, then, the salt has lost its savor? And what is the result upon the public life and laws of England? To legislate for a people divided in religion is impossible, unless we exclude religion from legislation. Christianity must be shut out of the sphere of legislation before you can make laws applicable to those who are divided in religion. What is the effect of such legislation? Truth and error are put upon the same footing. Toleration be-

comes a duty, and under cover of toleration it has come to pass that the civil society of the world has ceased to distinguish truth from error Christianity is left to the individual conscience; it is no longer a matter of public law. Again, in the education of children, religion must be excluded from the school; or, in other words, the baptized child cannot be educated in the faith of his baptism: that is to say, he must be robbed of his inheritance. And why? Because men will wrangle about religion, and therefore their poor children are to grow up without the knowledge of God and their Redeemer. Men have broken the bonds of faith; and the penalty falls upon their children's children.

3. The civil society of the world, then, has been departing in its legislation, in its public laws, in the education of the young, from the sovereignty of God through His Church. Now the consequences of this are twofold. First of all, as to the Church. The Church has two offices: the one is to convert and to save individuals, and the other is to sanctify and to uphold the civil order of mankind. But when the civil society of man refuses any longer to be guided and upheld by the sanctifying grace and the sovereignty of God, the Church shakes off the dust from its feet, and goes back to its apostolic work of saving men one by one. It is at this time doing that work, and

will do it; and in doing it the Church becomes more free, more independent, more separate from all contacts and embarrassments of this world. It may indeed be persecuted, perhaps it may become less in numbers, because nations and races go out from it. But it becomes once more, what it was in the beginning, a society of individuals, vigorous, pure, living, and life-giving. So much for the consequences to the Church. For the Church, then, we have no fear. But what is its consequence on the State or political society of men? I may sum it up in these three words: it is privation, degradation, and dissolution.

First, as man, when he separates himself from God, is deprived of supernatural grace, which sustains his whole moral and spiritual life; even so the civil society of a nation, when it separates from the Church, in like manner is deprived of its supernatural perfection. It no longer has the support and guidance, the light and sanctification, which the Kingdom of God bestowed upon it. Just as men are born, through the sin of Adam, into a state of privation, so the kingdom or people, which has separated itself from the Church, is thereby deprived of the truth and grace of Christianity. Generation after generation are born into that state of public privation of the light and grace of faith.

Secondly, if Christianity be the elevation of a people, to fall from it is a degradation; because, as I said in the beginning, it is a retrograde movement, a going backward from the state of Christian civilization into the state of nature before Christianity entered into the civil life of men.

And, thirdly, it is dissolution; because the bonds of civil society are loosened. As man, who came out of the dust, when his living spirit departs, returns to dust again, so, most assuredly, every state or kingdom which rejects the sovereignty of God, in due time will dissolve and turn again into its original confusion. How this may happen, we need not seek to know; whether by revolutions or internal disorders, or loss of coherence, or the impossibility of maintaining its social state, or by foreign aggression, by warfare, by conquest, by whatsoever means I know not; but the word of God stands plain, and sooner or later shall be fulfilled: "The nation and the kingdom that will not serve Thee, shall perish;"* and that, not only by a judicial sentence, but by an intrinsic law of its own being, which works out its own dissolution.

And if such be the effect of this revolt upon the civil society of the world, what is its effect upon men one by one? When families and households have lost their domestic Christianity,

* Isaias lx. 12.

which illuminated and sanctified parents and children, brothers and sisters, the result can be easily foreseen. If, as has been said before, submission to the sovereignty of God by faith be the perfection and the dignity of the intellect, then, most assuredly, the loss of that submission is its abasement. If submission of the will to the sovereignty of God, to the laws of faith and of charity, be the perfection of the human heart, then, certainly, any man or woman who refuses to submit to that sovereignty is degraded. If to be a disciple of Jesus Christ be the highest and most perfect state to which we can attain, they who fall from that state of discipleship fall from their dignity and welfare. And when that is the condition of households, God help such a people, for there is no help left in themselves.

4. Such, then, being the first consequences upon states, families, and men, what must be the future of the world, in the course upon which nations and people have now entered? First of all, the moral powers of the civil society of the world will become weaker and weaker. The moral authority, the moral sanctions, the moral influence, the power of prevailing over subjects to live in civil obedience, become less and less potent and persuasive in proportion as the State departs from its public profession and practice of Christianity. As the government becomes weak, its power of

coercing is paralyzed, its power of conciliating is lost. The same befalls the authority of parents over their children; the moral self-control in which men ought to be trained up becomes impossible. Philosophers describe a man who has lost self-control — that is, the government over himself — as an intemperate man. And when men have lost the government over their passions, lusts, anger, avarice, and the like, what will be the state of society and of the commonwealth? Next, while the moral power diminishes, the material power must be perpetually increased — laws of coercion, penalties, police, standing armies. When men can no longer be governed by the free assent of the reason convinced of duty, and by the spontaneous obedience of the will submitted to the law, what remains to government but brute force? At this moment, five or six millions of men are under arms in the heart of this Christian Europe of ours, and are looking in each other's face, watching to see who shall make the first spring. St. Paul, describing the state of men in the last times, says that they shall be "faithless;" the word in the original means men with whom you can make no treaties; ἄσπονδοι,* men in whose fidelity you cannot trust; with whom you can make neither convention nor truce, whom no international law, no respect of mutual rights can

* 2 Tim. iii. 3.

bind. And are not these last days now upon us? What treaty, or law, or obligation binding nations to respect the rights of weaker neighbors is respected now? Treaties bind no one, if interest intervene. Compacts and conventions perish, where there is hope to extend a frontier, or to annex a province, or sacrilegiously to usurp a city. Then it is sufficient to put the sword through all treaties and all conventions. The fruit of this is manifest — perpetual danger of external war, and the most horrible conflicts which this world has ever seen. And the conflicts which were external become internal too. A spirit of strife is poured out upon men; class is set against class, interest against interest, household against household, man against man, men against their rulers, against law, against authority. In the shock and disorder of contentions, society is dissolved. When the masses learn to know their power, the day is come to use it. From all this results one of two things: either the tyranny of a multitude, blind to everything but the freaks and gusts of its own will, or the iron despotism of a military dictator. Woe to the world when the Legislator, who, on the mountain, promulgated the eight beatitudes, is no longer acknowledged as the Lawgiver and Sovereign of mankind! There remains nothing for the nations but the raging sea of popular lawlessness, or the iron rule of despots.

5. If such be the effect upon the world, what will be the effect upon the Church? Let us sum up what is the state of the Church at this moment. There never was a time, from the beginning of Christianity, when the Catholic Church was so wide-spread as it is now, when it had so nearly attained to that universal sway which is its Divine prerogative. Though the number of nations and of men that are external to Christianity still be vast, yet the wide-spread missions of the Church, extending beyond its visible pale, are at this day penetrating into all races and peoples upon earth. The circle of its unity, the spread and sway of its Episcopate, the apostolic thrones of the Church, at this moment not only reach throughout the Old World, but overshadow the New. It has taken possession not only of the four continents known to our ancestors, but it holds also a fifth, with the islands of the Southern Seas. The sovereignty which began in the guest-chamber at Jerusalem, and afterwards spread through the dispersion of Israel, and then extended to the fulness of the Gentiles, and then formed Christian Europe, has taken possession of America in the North and in the South, and has penetrated into Asia; is surrounding Africa, has obtained for its possession the great continent of Australia, and has made its home in the islands of the Pacific. There is no part of the world in which the one

Church, Catholic and Roman, united to its one visible Head, is not at this moment to be found. Be sure of it, whatsoever may befall the civil society of the world, nothing can wither the mystical vine. There never was a moment when that world-wide Church was so perfectly united — its pastors to its people, and both to their visible Head.

The union of the pastors with their people is never so intense as when the world rejects them. Take Ireland, for example. The pastors of Ireland have been not only the spiritual shepherds of that inviolate Catholic people, but they have been the friends, the counsellors — I may say the guardians and the rulers of Ireland, through three hundred years of suffering. And that which has taken place in Ireland is taking place at this moment all over the Christian world. In France, in Germany, in Italy, in Spain, wheresoever the civil society of the world turns against the faith and against the Holy See, there at once the people rally round their pastors with an intensity of union and fidelity which has never been surpassed. When the winds rave and the sun is covered, then the sheep and their shepherds draw together. And there is the same unity among the pastors one with another. The bishops of the Church were never more of one mind and of one heart than they are now. We read every

day, in papers that profess to know the inmost mind of the Catholic Church, and yet know nothing, because they are either misled or they willingly go astray from truth — and which it may be I am not the judge to say, — we read every day that, among the bishops of the Catholic Church who met last year in the Œcumenical Council, there were oppositions, debates, divisions. True it is, that in matters of prudence and legislation we had our divergences of judgment; but in matters of Catholic doctrine and faith none existed. The result is proof. The world has endeavored to find among the bishops of the Church some patron or abettor of its rebellion against the Holy See. But not one can be found. Almost every one who, in the liberty which we all enjoyed, judged and spoke with freedom on matters outside the faith, have explicitly and publicly declared their perfect and entire submission to the Divine authority of the Council. The unity of the pastors of the Teaching Church was never more solid and compact. I say it without hesitation, and I repeat it again — the Episcopate never was so unanimous as at this hour. After the Councils of Nice, Chalcedon, Constance, and Trent, there were bishops of the Church who forsook its unity, who fell, as I said before, like lightning from heaven. Now, at this moment, the unity of the bishops of the

Church throughout the whole world is such, that I know not of one who has withdrawn his obedience from its Divine authority. I know not, I say, of one, and until I see the fact, I shall believe there will be none. But, more than this: the unity of faith at this moment throughout the Catholic Church is such that there does not exist (what is rife elsewhere) an open question touching the matter of faith. There was a question, not open indeed, but not defined until the other day, and that question was this: "Did our Divine Saviour promise to St. Peter that he and his successors, by the Divine assistance, should continue to the end of time to be the supreme and unerring teachers of the faith which He delivered?" There were a few who thought that the promise was made to the successors of St. Peter, to be enjoyed by him only when acting with the bishops throughout the world; but the Church ever believed that the promise was made not only to the successors of Peter together with the bishops, but to the successors of Peter as such; and that, as the Pontiff holds the supreme authority and jurisdiction attached to the Primacy, so he has also a Divine assistance perpetually guiding him, in order that, in the exercise of his supreme authority, upon which the whole Church of God depends, the successor of St. Peter and the Vicar of the Good Shepherd shall never

go astray. There was, indeed, a divergence so far, and within that narrow limit: a divergence now closed for ever by the Divine authority of the Church, and sealed with the signet of the Spirit of Truth. I say, then, there never was a time when, in faith, the Church throughout the world was so united; and united not only in what it believes, but in the principle upon which it believes; because it holds with one heart the infallibility of the supreme and Divine authority from which all teaching flows. And, further, the Church is at this moment more self-evident in the eyes of men than in any previous age of the world. There never was a time when the words of our Lord were more emphatically, I may say, more articulately fulfilled, "A city that is set on a mountain cannot be hid;"* and most assuredly the Catholic and Roman Church at this moment stands out with a definite universality, with a visible unity, with an effulgence of light, never seen before. I do not think that anybody who professes to believe in a Church at all can stand for a moment in doubt whether the Church of Jesus Christ be the Greek Church, or the Anglican Church, or the Church Catholic and Roman, which alone spreads from sunrise to sunset. Our Lord said to His Apostles, "You are the light of the world," and never has that light shone out of darkness with so

* St. Matt. v. 14.

luminous a splendor, giving evidence of itself, and testifying so clearly to its own existence and to its own authority, as at this hour. The sovereignty, therefore, of God, manifested through his Church, is at this moment more than ever revealed to the intellect and to the heart of men. Whether they will believe or whether they will not believe, there is a system spreading from east to west, not only claiming 1800 years of traditionary history, but exercising its prerogatives at this day, and manifestly seen to exercise them: known also never to have abdicated them for an hour; inflexible in its fidelity to the Divine revelation, requiring of all men — from its highest pastor, the supreme Pontiff, who sits on the throne as Vicar of Jesus Christ, down to the little Catholic child in the school — the same act of faith, the same submission of the intellect and of the will to the sovereignty of God. No one is exempt from that changeless law of faith and of submission. It is one and the same for all. Now, a system like this is so unlike anything human, it has upon it notes, tokens, marks so altogether supernatural, that men now acknowledge it to be either Christ or Antichrist. There is nothing between these extremes. Most true is this alternative. The Catholic Church is either the masterpiece of Satan, or the kingdom of the Son of God.

Now I will conclude by drawing two very plain consequences: first, that all things are fulfilling the will of God. All things are for the sake of His elect, and He is accomplishing in the world His sovereignty in a way so unerring and so luminous, that they who believe can see it, and they who will not believe, in their blindness seem to be reduced to railing instead of reasoning against it. I have pointed out that there has been a line of the faithful servants of God, in all ages, from the beginning, — an unbroken chain, link within link; from just Abel down to the present day. This line of faithful servants became a people, chosen and preserved, by the grace of God, before and after the Incarnation; organized and knit together into one kingdom of faith. The typical Church of Israel was a shadow; the substance of the shadow is the Church of Jesus Christ. This family of grace is the special object for the salvation of which all the order of God's sovereignty has been and is directed. The empires of the ancient world were employed to chastise, or to liberate, or to restore, or to scatter it. The kingdoms and revolutions of the Christian world, in like manner, fulfil His purpose towards His elect. God willed all men to be saved, and to come to the knowledge of the Truth. He willed also that all men should be called to the unity of the Church. His Apostles

were sent to make disciples of all nations. Whoso will believe, he may freely enter into it; whoso will not believe, he closes the door against himself. The gates of the heavenly city stand open day and night; God never shuts them. They who have never heard of the kingdom of God will not have to give an account of it. They will be judged by the little they knew, and not by that which they could not have known. Those who might have known it, will be judged according to the way in which they received or rejected the light that was offered to them. All things are ordered for this work of salvation. God knows from all eternity who will be saved, and how many they will be. He does not diminish the number by refusing salvation to the willing, and He will not multiply the number by forcing the free will of those who will not believe. It is a mystery of sovereign grace and of human freedom. All things are working for the accomplishment of the mystery of salvation: "all things work together for good to those who love God." * Even the sins and the wickedness and the persecutions of this world, all tend to the salvation of those who believe. This world is the wine-press, in which the grapes are trodden; it is the threshing-floor, on which the wheat is beaten and winnowed from the chaff. The wine

* Rome viii. 28.

and the wheat are being made ready for the supper of the Lamb in the kingdom of God. These are the elect of God, who are faithful, and persevere in faith unto the end. The words, therefore, of John the Baptist are true at this hour. Our Divine Lord is in the midst of His Church, and "His fan is in His hand, and He will thoroughly cleanse His floor, and gather His wheat into the barn; but the chaff He will burn with unquenchable fire." * If this be not sovereignty, in what does it consist? And it is of this the Apostle spoke when he said, in his own name and in the name of his successors, "We are unto God the good odor of Christ, in them who are saved and in them who perish: to some, indeed, the odor of death unto death: but to the others, the odor of life unto life." † That work of separation is going on now. It is not stayed, but accomplished by the apostasy of the civil order of men. They may go to their way in the civilization they have chosen, and in the progress of which they boast, but they will not diminish by one jot or tittle the sovereignty of God over the world. No; nor will they diminish the manifestation of that sovereignty in the confusions and torments of the world, to which it is hastening in speed. Its disorders, its revolutions, the rising of people against people and kingdom

* St. Matt. iii. 12. † 2 Cor. ii. 15, 16.

against kingdom, the dissensions among brethren, the treason against laws, the conspiracies which undermine the social order of the world, the visible changing into death and into dust, which is upon the whole political order of men who have renounced Christianity, — all this manifests, by an unconscious acknowledgment, the sovereignty of God. The Church, by its unity, its universality, its luminous action upon the intellect of men, whether they will believe or not; the Holy See, imperishable in the midst of eighteen hundred years of conflict, imperial over the intellect and will of men, reigning in the supernatural order over nations, races, and people; — these things also manifest the sovereignty of God. When St. Paul was shipwrecked upon the coast of Malta, a viper came out of the fire and fastened on his hand. The people at first said, "This is a murderer, whom the vengeance of God will not suffer to live." But when they saw that he neither swelled, nor fell down dead, when unhurt he shook the deadly beast into the fire, they changed their minds, and said that he was a god. Surely the reason of man, seeing that the endless, manifold, world-wide, unrelenting enmity of the serpent has never prevailed over the Catholic and Roman Church; that all the power and malice of the world have never been able to overthrow the sovereignty of the Holy See, even though

revolutions may sacrilegiously occupy the city of Rome, which the providence of God has given to be the throne of His Vicar — though at first they think the Church of Jesus Christ to be Antichrist, reason must, on calmer, wiser thoughts, conclude that there is in it a life which is not of man, and a power which is not for evil, but for good; and if so, that it must be the life and the power of God.

We have come now to the end of what I have endeavored to say. You will recollect that we have seen, first, that the sovereignty of God over the intellect by faith illuminates, elevates, and perfects the reason of man, and that to reject faith is to degrade the reason. Secondly, that the sovereignty of God over the will by the law and grace of charity, perfects the image of God in man. Thirdly, that the sovereignty of God, over the whole civil order and collective commonwealth of men, is the principle from which the welfare and well-being, the civilization, the progress of human society depends. And now we have traced out, slightly and faintly, and only in outline, as I well know, the sovereignty of God over the whole world, — enough, at least, to show that the apostasy of the world does in no way diminish that sovereignty, but that in its rebellion it is accomplishing and perfecting the work to which that sovereignty is directed; and, fur-

ther, that at this time there are tokens which, I might almost say, are like the voices and thunderings in heaven, and the writings of a man's hand upon the wall, warning the world of those things which are coming upon the earth. There are voices as the voices of a great multitude, not only in heaven, but among men. These earthly voices are discordant, harsh, and terrific. They are the cries of anti-Christian and anti-social revolutions, visible on the face of nations, of dark and sanguinary conspiracies, hiding themselves under the surface of the earth — more perilous, because not seen. The time is come, when the only safety for nations and for men is in the recognition of the sovereignty of God. There is nothing else that can save the Christian society of the world — nothing else that can save the soul in the day of the great account.

"There were great voices in heaven, saying: The kingdom of this world is become our Lord's and His Christ's, and He shall reign for ever and ever. Amen.

"We give Thee thanks, O Lord God Almighty, who art, and who wast, and who art to come; because Thou hast taken to Thee Thy great power, and Thou hast reigned.

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst render

reward to Thy servants, the prophets, and the saints, and to them that fear Thy Name, little and great; and shouldst destroy them who have corrupted the earth." *

"Great and wonderful are thy works, O Lord God Almighty; just and true are Thy ways, O King of Ages.

"Who shall not fear Thee, O Lord, and magnify Thy Name? For Thou only art holy: for all nations shall come and shall adore in Thy sight, because Thy judgments are manifest." †

* Apoc. xi. 15, 17, 18. † Ibid. xv. 3, 4.

LECTURE I.

REVEALED TRUTH DEFINITE AND CERTAIN

St. John xvii. 3.

"This is life everlasting, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.

My purpose is to speak of the grounds of Faith; I do not mean of the special doctrines of the Catholic theology, but of the grounds or foundation upon which all Faith rests.

This is a subject difficult to treat: partly, because it is of a dry and preliminary nature; and partly, because it is not easy to touch upon a matter so long controverted, without treating it likewise in a controversial tone. But I should think it a dishonor to the sacredness of truth itself, if I could treat a matter so sacred and so necessary in a tone of mere argument. I desire to speak, then, for the honor of our Lord, and, if God so will, for the help of those who seek the truth. To lay broad and sure

the foundations on which we believe is necessary at all times, because as the end of man is life eternal, and as the means to that end is the knowledge of God, and of Jesus Christ whom He hath sent, our whole being, moral, intellectual, and spiritual demands that we should rightly know, and by knowledge be united with, the mind and will of God. And what is necessary at all times is especially so at this. For this land, once full of light, once united to the great commonwealth of Christendom, and grafted into the mystical vine, through whose every branch and spray life and truth circulate, three hundred years ago, by evil men for evil ends, was isolated from the Christian world, and torn from the unity of Christ. Since that time, what has been the religious history of England? The schism which rent England from the Divine Tradition of Faith, rent it also from the source of certainty; the division which severed England from the unity of the Church throughout the world planted the principle of schism in England itself. England, carried away from Catholic unity, fell as a landslip from the shore, rending itself by its weight and mass. England, Scotland, Ireland, parted from each other, each with a religion of its own, each with its rule of faith. With schism came contradiction; with contradiction uncertainty, debate, and doubt.

Nor did it stop here. That same principle of

schism which rent asunder these three kingdoms propagated itself still further. In each country division followed division. Each Protestant church, as it was established, contained within itself the principle both of its creation and dissolution, namely, private judgment. And private judgment, working out its result in individual minds, caused schism after schism; until we are told by a writer, Protestant himself, that in the seventeenth century, during the high time of Protestant ascendency, the sects of England amounted to between one and two hundred.

But there are causes and events nearer to our day which render it more than ever necessary to turn back again to the only foundations of certainty, and lay once more the basis of faith The establishment so long by many believed to be a Church, a body with a tradition of three hundred years, upheld by the power of this mighty nation, maintained by the sanction of law and legislature, invested with dignity and titles of state, possessing vast endowments, not of land or gold alone, but of that which is more precious, of treasures which the Catholic Church had gathered, and of which it was rudely spoiled; universities, colleges, and schools: that vast body, cultivated in intellect, embracing the national life in all its strength and ripeness, in an hour of trial was questioned of its faith, and

prevaricated in its answer. It was bid to speak as a teacher sent from God; it could not, because God had not sent it. And thus the last remaining hope of certainty among Protestant bodies in this land revealed its own impotence to teach. The body which men fondly believed to partake of the divine office of the Church, proclaimed that alike in its mission and its message it was human.

What then do we see in this land? Sects without number, perpetually subdividing; each equally confident, all contradictory; and that dominant communion which claims to be authoritative in teaching, itself confounded by internal contradictions of its own. How has this come to pass? It is because the Rule of Faith is lost, and the principle of certainty destroyed. Put a familiar illustration: suppose that in this teeming commercial city, where men, in fret and fever from sunrise to sunset, buy and sell, barter and bargain, the rules of calculation and the laws of number were to become extinct; what error would ensue, what litigation, what bankruptcy, and what ruin! Or suppose that in this great mercantile empire, whose fleets cover the seas, the science of astronomy and the art of navigation were to perish; the shores of all the world would be strewn with our wrecks. So it is in the spiritual world. The Rule of Faith once lost, souls wander and perish. The effect of this is that men have

come to state, as scientifically certain, that there is no definite doctrine in revelation. As if, indeed, truth had no definite outline. And we find in serious and even good men an enmity against the definite statement of religious truth. They call it dogmatism. The Athanasian Creed they cannot away with. It is too precise and too presumptuous. They feel as men who turn suddenly upon the image of our crucified Lord. They start at it from its very definiteness; and as the sight of a crucifix unexpectedly produces a shock, so will the definite statement of truth. It forces home the reality of faith. People now-a-days assume that religious truth can have no definite outline, and that each man must discover and define it for himself. And however definite he may choose to be, one law is binding equally upon us all. No one must be certain. Each must concede to his neighbor as much certainty as he claims for himself. The objective certainty of truth is gone. The highest rule of certainty to each is the conviction of his own understanding. And this, in the revelation of God: in that knowledge which is life eternal.

I. In answer, then, I say, that all knowledge must be definite; that without definiteness there is no true knowledge. To tell us that we may have religious knowledge which is not definite, is to tell us that we may have color which is not distinguish-

able. Every several truth is as distinct as the several colors in the rainbow. Blend them, and you have only confusion. So it is in religious knowledge. Doctrines definite as the stars in heaven, when clouded by the obscurities of the human mind, lose their definiteness, and pass from sight

Is not this true in every kind of knowledge? Take science, for example. What would a mathematician think of a diagram which is not definite? What would any problem of physical science be, as in optics, or in mechanics, or engineering, or in any of the arts whereby man subjugates nature to his use, if it were not definite? How could it be expressed, by what calculus could it be treated? What, again, is history which is not definite? History which is not the record of definite fact is mythology, fable, and rhapsody. Where history ceases to be definite, it begins to be fabulous. Or take moral science; what are moral laws which are not definite? A law which is not definite carries with it no obligation. If the law cannot be stated, it cannot be known; if not known, it has no claim on our obedience. Unless it definitively tell me what I am to do and what I am not to do, it has no jurisdiction over my conscience. And as in human knowledge, so, above all, in divine. If there be any knowledge which is severely and precisely definite, it is the knowledge which God has revealed of Him-

self. Finite indeed it is, but definite always: finite as our sight of the earth, the form of which is round; and yet because our narrow sight can com pass no more, to us it seems one broad expanse.

Again, take an example from the highest knowledge. When we speak of wisdom, goodness, or power, we carry our mind upward to the attributes of God. When we see these moral qualities reproduced in a finite being, we call them still by the same titles. So with knowledge. What is knowledge in God but an infinite and definite apprehension of uncreated and eternal truth? The knowledge which God has of himself and of His works is a science divine, the example and type of all. To descend from the divine perfection; what is knowledge in the angels but equally definite, though in a finite intelligence? And what was the knowledge of man before the fall, but, though finite, definite still? What, then, is the knowledge which God has restored to man through revelation but a definite knowledge, a participation of His own? The truth which has been revealed, what is it in the mind of God who reveals it, but one, harmonious and distinct? What was that knowledge as revealed by the Holy Spirit on the day of Pentecost, but one, harmonious and distinct? What was the conception of that knowledge in inspired men, but one, harmonious and distinct also? And what was that knowledge when

communicated by those who were inspired to those who believed, but one, harmonious and distinct as before? And what is this unity and harmony and distinctness of knowledge, which God revealed of Himself through Jesus Christ, but the faith we confess in our creed? Our baptismal faith, its substance and its letter, the explicit and the implicit meaning, article by article, is as definite, severe, and precise, as any problem in science. It is of the nature of truth to be so; and where definiteness ends, knowledge ceases.

Observe, then, the distinction between finite knowledge and definite knowledge. Is not science definite? Yet it is also finite. The theory of gravitation, definite as it is, is finite too. The theory of electricity is definite as far as we know it, but finite also. Go through the whole range of physical sciences, what is it but an example of the same condition of knowledge, definiteness in conception with finiteness of reach? What has astronomy revealed to us? The starry heavens, in which we trace the laws and revolutions of heavenly bodies. We find centre after centre, and orbit beyond orbit, until at last we reach what has been long fixed upon as the centre of the universe; and yet even here, science now tells us that probably this, our central point, which we believed to be fixed, is again itself a planet revolving around some mightier centre which science

cannot attain. Here, then, are the conditions of definiteness and finiteness combined. So in revealed truth. If we have not a definite knowledge of what we believe, we may be sure we have no true knowledge of it.

II. But, further, it is evident that knowledge must also be certain. When we speak of certainty, we mean one of two things. Sometimes we say, that a thing is certain; at other times, that we are certain. When we say *a truth* is certain, we mean, that the proofs of that truth are either self-evident, or so clear as to exclude all doubt. This is certainty on the part of the object proposed to our intelligence. But when we say *we* are certain, we mean that we are inwardly convinced, by the application of our reason to the matter before us, of the sufficiency of the evidence to prove the truth of it. In us, certainty is rather a moral feeling, a complex state of mind. As light manifests itself by its own nature, but sight is the illumination of the eye; so certainty means truth with its evidences illuminating the intelligence, or, in other words, the inteligence possessed by truth with its evidences.

This we call certainty. I ask, then, is there not this twofold certainty in the revelation which God has given? Was not the revelation which God gave of Himself through Jesus Christ made certain on His part by direct evidence of the Divine act

which revealed it? Is it not also certain on our part by the apprehension and faith of the Church? Was not God manifest in the flesh that He might reveal Himself? Did not God dwell on earth that He might teach His truth? Has not God spoken to man that man might know Him? Did not God work miracles that man might believe that He was present? What evidence on the part of God was wanting that men might know that Jesus Christ was indeed the Son of God?

And if there was certainty on the part of God who revealed, was there not certainty also on the part of those that heard? Look back into the sacred history. Had not Prophets and Seers certainty of that which they beheld and heard? Had not Abraham certainty when he saw a dark mist and a smoking furnace, and a fiery lamp moved between the portions of the sacrifice? Was not Moses certain when he beheld the pattern shewn to him on the Mount? Was not Daniel certain when the angel Gabriel flew swiftly and touched him at the time of the evening sacrifice? Were not Apostles and Evangelists certain when they companied with our Lord, and said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have diligently looked upon, and our hands have handled, concerning the Word of Life?" Were not the

Twelve certain in the upper chamber? Were they not certain on the day of Pentecost? Was not Paul certain in Arabia, when he learned the Gospel, not of man, nor of flesh and blood, but "by the revelation of Jesus Christ?" Was not John certain in Patmos, when heaven was opened, and the vision of the future was traced before his eye? And were not they certain to whom Patriarchs, Prophets, Seers, Apostles, Evangelists, preached and wrote? Has not the Church of God been certain from that hour to this of the revelation given and received at the first?

What, then, is the first condition of faith but certainty? He that has not certain faith has no faith. We are told that to crave for certainty implies a morbid disposition. Did not Abraham, and Moses, and Daniel, the Apostles and Evangelists desire certainty in faith, and crave to know beyond doubt that God spake to them, and to know with definite clearness what God said? Was this a morbid craving? Surely this is not to be reproved. But rather the contrary disposition is worthy of rebuke. How can we venture to content ourselves with uncertainty in matters where the truth and honor of God and the salvation of our own souls are at stake? This truly is not without sin.

We are told, indeed, that to be certain is inconsistent with faith, that probability is the atmosphere

in which faith lives, and that if you extinguish probabilities, faith dies. Did the Apostles then believe the doctrine of the ever-blessed Trinity upon a probability? Did they believe the doctrine of the Incarnation upon conjecture? Was it because they walked in twilight that their faith in their Divine Lord was acceptable?

To what are we come? In this Christian land, once full of light, once in unity with the Church of God, once replenished with truth,—to what are we come? A new virtue is promulgated; to be uncertain of the truth and of the will of God; to hold our faith on probabilities. And yet, what is the very idea of Revelation but a Divine assurance of Truth? Where faith begins uncertainty ends. Because faith terminates upon the veracity of God; and what God has spoken and authenticated to us by Divine authority cannot be uncertain.

I am aware, brethren, that much of what I have said has no application to you. You are the heirs of a Divine inheritance. As the science of astronomy, in its severity and truth, has descended by intellectual tradition from the first simple observations made on the plains of Chaldea down to the abstract and complex demonstrations of these later times, so has the tradition of faith, the science of God, come down to you. You have been born within its sphere. You know it by a manifold

assurance, by the certainty of God revealing it, the Scriptures of God recording it, the Church of God preserving it, the Councils of the Church defining it, the Holy See from age to age condemning error and setting its seal upon the faith. You have it brought down to you with imperishable certainty. Your guide is not human but Divine. Why then do I speak to you? Because you have a mission to fulfil. You have to bring others to a share of the same inheritance. I bespeak your charity and your patience in their behalf. I cannot better put before you the state of those who have lost what to you has been preserved, than by a parallel. Suppose I were to write an inscription, and shew it to you. Having read it, the meaning of that inscription passes, so to speak, into the very substance of your mind. It is ineffaceably impressed upon your memory. Then tear it into twenty pieces, and give one piece to twenty men respectively; set them to discover the whole. I know it, because I wrote it; you know it, because you have seen and read it. They know it only in part. They have each a fragment; but they cannot conjecture the rest. So is it with the sects that are around the Church of God. The one inscription, written, not by man, but by the Spirit of God upon the illuminated reason of the Church, has descended perfect and entire until now. But each several sect as it departed from

unity carried away a fragment. The children of schismatics inherit a fragment only. As "faith cometh by hearing," so theology cometh by hearing, and the doctrine of the Catholic Church in its harmony, unity, and distinctness, comes by hearing. They who never heard that faith, to whom the science in its fulness has not descended, have but a fragment, from which they labor in vain to conjecture the remainder. You can help them. Not by controversy; not by destroying what they have already. To destroy even a fragment of the Truth is Satan's controversy. The divine way of establishing faith among men is not to throw down, but to build up: to add, to develop, to perfect. Every truth that a man possesses is so far a pledge that you have a share in him, that so far he is with you. Hold him fast by that truth. Add to it the next which follows in Divine order; and so in patience and in charity lead him on from truth to truth, as by the links of a chain, and bind him to the altar of God.

And now, of those who reject the principles I have stated, and deny to theology the character of definiteness and certainty, I would ask two questions:—

1. First, I would ask, What do you believe? Put it in words. Conceive it in thought. Fix your mind's eye upon it. Put it in writing in some

silent hour: know at least what it is. As you value your eternal soul, as you believe that the end of your being is to be united with God eternally, and that the means to that eternal union is the knowledge of God in Christ Jesus, be not content a day to abide in uncertainty and indefiniteness concerning the truth, which you know to be vitally necessary to your salvation.

Again, I say put it in words. First, what do you believe of the Godhead? You believe in the Father, Son, and Holy Ghost? This you hold definitely and without a doubt. What do you believe of the Incarnation of the Son of God? That in Him two whole and perfect natures are united in one person, never to be divided. You believe the Godhead, presence, and office of the Holy Ghost? But there remain other articles of your creed. We come next to "the Holy Catholic Church." What do you believe in this article of Faith? Will you say, "We have definite and certain knowledge of the former articles, but not of the latter. When I come to 'the Holy Catholic Church' I come to a region where uncertainty is lawful?" But uncertainty is doubt, and doubt and faith are contradictory. You may not doubt in your baptismal faith, or be uncertain as to the articles of your creed. May we make an open question, for example, of the resurrection of the dead? Why not be also uncertain whether

or no the Holy Spirit of God be in the world now, or, being now in the world, whether He have a present office to teach? You believe this; but why believe this, and doubt of other doctrines of the same creed? And if you believe that the Holy Spirit does still teach the world, how does He teach? Each several man by immediate inspiration? If not, then how? You will say perhaps, that He teaches through the Church. But if through the Church, through what Church? How are we the better or the wiser by knowing that the Spirit of God teaches the world at this hour, and that He has an organ through which to speak, if we know not which, nor where that organ is? How then shall you know that you hear His voice? If you knew that of twelve men who stood before you, one only possessed a secret upon which your life depended, would you be careless to know which man bore the treasure in his possession? Why then may you be indifferent to ascertain which is the accredited messenger upon whom your faith depends?

Try therefore to define your meaning. You say you believe a Church, because your baptismal faith says, "I believe one Holy Catholic Church:" holy, because the Holy Spirit teaches in it; Catholic, because throughout all the world; and one. Why *one?* Why do you say that you believe in *one* God? Because there is not more than one God. Why *one*

Lord? Because not two. Why *one* baptism? Because one alone. Why *one* faith? Because no other. All these are numerically *one*. Why then *one* Church? Because numerically one; two there cannot be. Through that one Church speaks the one Spirit of the one God, teaching the one faith in which is salvation. Which then is this true and only Teacher sent from God? You look about you, and see a Church in Greece, in Russia, in America, in England, and in Rome. Which of all these is the one only true? Can you be content with this guess-work instead of faith?

2. And further: I would ask another question. I have asked you what you believe; I will now ask you *why* you believe it; upon what basis of certainty you are convinced of it, and why? Do you say that you have applied the best powers of your understanding to it? So have others who contradict you. Why are you more surely right than they are? You have not had a message from heaven, sent by special indulgence to make you sure, while others wander. What then is the basis of your certainty? The persuasion of your own mind is not enough. At that rate all men are certain. False coins pass in every land; false miracles take the semblance of true. The whole world is full of counterfeits. What I ask you is this: How do you distinguish between your certainty and the certainty of other

men, so as to know that their certainty is human, and yours divine? Why are they wrong, and you right? Where is the test to determine this? You know it cannot exist within you, for every body may claim the same. You look then without you and around to find it.

Well, you will perhaps tell us that you have inherited the faith you hold. The inheritance of faith, that is a divine principle. We bow before the principle of inheritance. But why did you cut off the entail of your forefathers? Why, three hundred years ago, did you cut off the entail of that inheritance? If it be not cut off, why is the contest? If it be cut off, why was it cut off? To inherit the faith is the divine rule. It needs only one thing, infallibility, to secure it. It needs only one support to give it substance and certainty; a divine tradition flowing from the Throne of God through Prophets, Seers, Apostles, Evangelists, Martyrs, Saints, and Doctors in one world-wide stream, ever deepening, never changing, from the beginning until now. Shew this divine certainty as the basis of your conviction, and then inherit both truth and faith. But the inheritance of opinion in a family, or a diocess, or a province, or a nation, what is it? Human in the beginning, and human to the end: "the traditions of men."

You say you have inherited the faith, and that

this is the Church of your forefathers. Go back three hundred years ago, and ask those priests of God who stood then at the altar how they would expound the faith you still profess to hold. Ask them what they believed while they ministered in cope and chasuble. Go back to the Apostle of England who first bore hither again the light of the Gospel after Saxon paganism had darkened this fair land. Ask St. Augustin what he believed of those words, "Thou art Peter, and upon this rock I will build My Church." Give your exposition, and ask his. What would he have taught you of visible unity? What would he teach you of the Church of God? Ask him, Is it one numerically, or one only by metaphor? Is it visible, that all men may see "the City seated on a mountain," or invisible, that men may weary themselves, and never find it? Has it a head on earth, representing its Divine Head in heaven? Or has it no head, and may it set up many of its own? What would he have taught you of your baptismal creed? Or that great saint who sent him from the Apostolic throne, what would he have testified to you of those doctrines of faith which you are taught to look upon as errors? Ask Gregory, first and greatest of the name, what he believed of the powers left by the Incarnate Son to His Church on earth: what he taught of the power of the keys transmitted by his predecessors in lineal

descent from the hands of his Divine Lord? Ask what he taught of the power of absolution in the sacrament of penance; what he believed of the Reality on the altar, and of the Holy Sacrifice daily offered in all the world; of the Communion of Saints ever interceding, by us ever invoked; of the intermediate state of departed souls, purifying for the kingdom of God. Ask Gregory, saint and doctor, to whom we owe the faith, what he taught of those doctrines which you have rejected.

If the disciple and his master, if he that was sent, and he that sent him, were to come now and tread the shore of this ancient river, whither would they turn to worship? Would they go to the stately minister, raised by their sons in the faith, where even now rests a sainted king of Catholic England? Would they bend their steps thither to worship the God of their fathers, and their Incarnate Lord from whom their mission and their faith descended? Or would they not rather go to some obscure altar in its neighborhood, where an unknown despised priest daily offers the Holy Sacrifice in communion with the world-wide Church of God?

If, then, you claim inheritance as the foundation of your faith, be true to your principle, and it will lead you home. Trifle not with it. Truth bears the stamp of God, and truth changes man to the likeness of God. Trifle not with the pleadings of

the Holy Spirit within you; for He has a delicate touch, and sensitively shrinks from wilfulness and unbelief. If truth struggle within you, follow it faithfully. Tread close upon the light that you possess. Count all things loss that you may win truth, without which the inheritance of God's kingdom is not ours. Labor for it, and weary yourselves until you find it. And forgot not that if your religion be indefinite, you have no true knowledge of your Saviour; and if your belief be uncertain, it is not the faith by which we can be saved.

LECTURE II.

THE CHURCH A HISTORICAL WITNESS.

St. John xvii. 3.

"This is life everlasting, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."

Before we go on to the subject that stands next in order, it will be well to re-state the conclusions at which we have thus far arrived.

From these words of our Divine Lord, we have seen that the end of man is eternal life, and the means to that end the knowledge of God in Jesus Christ. Union with God in knowledge, love, and worship, is life eternal. And that man might attain to this end of his creation, God has revealed Himself to us in His Son. We have, therefore, noted the error of those who say that in Revelation doctrine is either not definite, or not certain. It is manifest that all knowledge must be definite; for if it be not definite, we may have guess, or conjecture,

or probability, but true knowledge we cannot have. We have seen also that it must be certain; and that unless we have certainty we can have no faith, because the mind cannot rest upon uncertainty, as hunger cannot sate itself on air.

We have obtained, then, two principles; the one, that knowledge, though indeed it be finite, as it must be in a finite intelligence, is nevertheless, so far as it is known to us, perfectly definite. It is as a complex mathematical figure which we see only in part, but in all we can see is perfect, harmonious, and proportionate, capable of being understood, calculated, and expressed. Being in the mind of God one, harmonious and distinct, it is cast on the limited sphere of man's intelligence in its unity, harmony, and distinctness. The other principle is that the knowledge which God has given us of Himself is, in every sense, certain. We cannot conceive that the contradictory of that which God has spoken can be true, or that Prophets and Apostles were uncertain of what they believed and taught.

And now we will go on to examine what is the foundation upon which this certainty descends to us It is, in one word, the authority of the Church of God. But this authority of the Church is twofold: it is either the outward and extrinsic, which I may call the human and historical authority; or it is the

inward and intrinsic, that is, the supernatural and the divine authority. The latter we must consider hereafter. For the present we will examine only the outward or historical authority of the Church, upon which the certainty of revelation as a fact in history is known to us.

All who have traced the history of the faith know that there is no doctrine which has not been made the subject of controversy. Look at the records of Christianity, and you will find that heresy began with the first publication of the truth. In the first age, we find heresies assailing the doctrine of the Godhead of the Father, the Creator of the world. In the next age heresies assailed the doctrine of the Godhead of the Son; later again, the doctrine of the Godhead of the Holy Ghost; next the doctrine of holy Sacraments; later still, the doctrine of the Church itself. A vast schism arose, justifying itself by denying the existence and the authority of the visible Church as such. And because the existence and authority of the visible Church was so denied. the foundation of certainty was broken up, and the principle of uncertainty introduced. Age by age, and article by article, the faith has been denied, until we come down to a period when the characteristic heresy of the day is, not a denial of the Godhead of the Father, or of the Son, or of the Holy Ghost and the like, though these too are denied, but the

denial of the foundation of certainty in faith. The master-heresy of this day, the fountain and source of all heresy, is this, that men have come first to deny, and then to disbelieve the existence in the world of a foundation, divinely laid, upon which revealed truth can certainly rest.

Let us ask those who deny the existence of this basis of certainty, upon what do they rest when they believe in the fact of a revelation? The revelation was not made to them personally. It was not made to-day. It was made to others: it was made eighteen hundred years ago. By what means, I ask, are men now certain that eighteen hundred years ago, to other men, in other lands, a revelation from God was given? They are forced back upon history. They were not there to see or hear. Revelation does not spring up by inspiration in their inward consciousness. They are, therefore, thrown upon history; they are compelled to go to the testimony of others. All men who at this hour believe in the Advent of the Son of God, and in the fact of the day of Pentecost, all alike rest upon history. Not but that Catholics rest on more (of this, however, hereafter); but they who do not rest upon the divine office of the Church rest on history alone. Then, I ask, by what criterion are they certain that their historical views are true? Let them throw the rule of their examination into some

form of words. Unless they can put into intelligible words the principle of certainty upon which they rest, it is either useless or false: useless, if it cannot be stated, for if it cannot be stated, it cannot be applied; false, if the nature of it be such that it will not admit of expression.

I would beseech any who are resting upon such a certainty as this, not to confound a sensation of positiveness with the sense of certainty. The sense of certainty is a Divine gift. It is the inward testimony of our whole intelligent nature. A sensation of positiveness springs out of obstinacy, or prejudice. Let them not confound the resolution to believe themselves in the right with the reason for knowing that they are in the truth. Let them analyse deeper, and find what is their principle, and state that principle in intelligible words. To take an example. We all believe, apart from revelation, that the world was created. How so? We proceed to prove it. The world is not eternal, for then it would be God. It did not make itself, for that is contradiction. Therefore, it remains of necessity that it had a maker. I ask them only to be as definite as this: for life is short and eternity is long, and we are saved by truth; and truth which is not definite is no truth to us; and indefinite statements have no certainty; and without certainty there is no faith.

In answer to this we are told that all men can

read the Holy Scriptures, and that this is enough. I reply, Scripture is not Scripture except in the right sense of Scripture. Your will after you are dead is not your testament unless it be interpreted according to your intention. The words and syllables of your testament may be so interpreted as to contradict your purpose. The will of the deceased is the intention of the deceased known by his testament. So of Holy Scripture. Holy Scripture is Holy Scripture only in the right sense of Holy Scripture.

But we are further told, that notwithstanding these superficial contradictions, all good men agree in essentials. First, then, I ask, What are essentials? Who has the power to determine what is essential and what is not? By whose judgment are we to ascertain it? The Church knows only one essential truth, and that is, the whole revelation of God. It knows of no power to determine between truth and truth, and to say, "though God has revealed this, we need not believe it." The whole revelation of God comes to us with its intrinsic obligation on our faith, and we receive it altogether as God's word. They who speak of all good men agreeing in essentials, mean this: "I believe what I think essential, and I give my neighbor leave to believe what he thinks essential." Their agreement is only this, not to molest each other: but they mutilate the revelation of God.

In opposition to these opinions, let us state the grounds of our own certainty.

I. We believe, then, that we have no knowledge of the way of salvation through grace, except from the revelation of God. No one can deny this. It is a truism that we have no knowledge of the way of redemption by grace except through divine revelation. The whole world is witness of the fact. For four thousand years the world wandered on, and knew not the way of grace except by a thread of light which from Adam to Enoch, and from Enoch to Noe, and from Noe to Abraham, and from Abraham to Moses, and from Moses to the promised Seed, ran down, keeping alive in the world the expectation of a Redeemer. Outside this path of light the way of grace was not known; nor was it known even there except by revelation.

And round about that solitary light, what was there? Was there a knowledge of the way of salvation through grace? The heathen nations, their polytheism, their idolatry, their morality, their literature, their public and their private life, do these give testimony to the way of grace? Take their schools, their philosophies, their greatest intellects, what do they prove? One of the greatest practical intellects of the Eastern world believed that matter was eternal, and that the soul of the world was God. The loftiest of all in speculation was blind when he

came to treat of the first laws of purity. In the west, the greatest orators, poets, and philosophers, either believed in no God at all, or in a blind and imaginary deity, stripped of personality. This was all that Nature could do. Nature without revelation had no true knowledge of God, and absolutely none of salvation through grace.

It was not until four thousand years had passed that the way of salvation through grace was revealed. Look at the mightiest effort Nature in its own strength ever made,—the empire of Rome; that vast power extending itself in all the world; the whole earth wondering at the onward march of its victorious armies; races falling back before its legions; its frontiers expanding whithersoever they trod; a mighty, world-wide dominion, whose capital spread from the Mediterranean to the Alban hills, in circuit sixty or seventy miles, within which nations dwelt together: the palace of the aristocracy of the earth; for magnificence, splendor, and civilization, never exceeded among mankind. Human nature here was taxed to its utmost strength: human intelligence reached its utmost bound; and what knew Rome of the way of grace, or of salvation through Jesus Christ? What was the morality of Rome? What was its religion? It was the high place of all the gods; the deities of the greater and lesser nations, and of the surrounding cities

which it conquered, were incorporated with its own superstitions. All impieties were in veneration, and every falsehood had its shrine. Only truth was persecuted, only one worship was forbidden; and that, the only doctrine and the only worship not of this world. Nature did its utmost; the intelligence of man bore testimony to all it could attain. The Babel of confusion was built to teach mankind for ever that human nature without God could never rise to a knowledge of the way of grace.

The manifestation of God in the flesh; the effusion of light and revelation through the Holy Spirit; the setting up of the mystical ladder at the head of which the Lord stands, and on which Angels ascend and descend; the gathering together of truths that had wandered to and fro on earth; and the uniting of all in one hierarchy of faith: nothing less was needed before man could know the way of eternal life.

It is certain, then, that we have no natural knowledge of the way of salvation through grace; that is, through the Incarnation, the Atonement, the mystical Body of Christ; through the Sacraments, which are the channels of the Holy Spirit. Without revelation we have no true knowledge of sin, whereby we forfeited our sonship; nor of regeneration, whereby we regain it; nor of the relation of grace to the free-will of man; and the like. But

all these are doctrines upon which union with God and eternal life depend, and yet of these not a whisper was heard on earth until revelation came by Jesus Christ.

II. But, further, we believe, in the second place, that as we have no knowledge of the way of salvation through grace, except from the revelation of God, so neither have we any certainty what that revelation was, except through the Church of God As the fountain is absolutely one and no other, so the channel through which it flows is absolutely one and no other. As there is no source of certainty but revelation, so there is no channel through which it can flow but the Church of God. For certainty as to the revelation given eighteen hundred years ago, of the Church we needs must learn. To what other can we go? Who besides has the words of eternal life? Shall we go to the nations of the world? Can they teach the faith which they knew not before Christ came, neither have since believed? Shall we go to the fragments of Christendom broken off from age to age by heresy and schism? Their testimony is but local, limited, and contradictory. What certainty can the Monophysite, Eutychian, Nestorian, or Protestant, give of the day of Pentecost? To whom, then, shall we go? To that one mystical body which came down from the upper chamber to possess the earth; to that one moral

person upon whom the Holy Spirit then descended; to that kingdom of the God of heaven, which, spreading from Jerusalem throughout all lands, penetrated into every country, province, and city, erecting its thrones, ascending in might and power, expanding throughout the earth, gathering together its circumference, filling up the area of its circuit, until the world became Christian; and then sat in sovereignty, displacing and replacing the empire of the world. This universal kingdom, one and indivisible, reigning continuous and perpetual in unbroken succession from the day of Pentecost, was the eye-witness and the ear-witness of revelation. This one moral person alone can say, "When the Word made flesh spake, I heard; when the tongues of fire descended from heaven, I saw: with my senses I perceived the presence of God; with my intelligence I understood His voice; with my memory I retain to this hour the knowledge of what I then heard and saw; with my changeless conciousness I testify what was spoken." To this one, and this one only witness in the world, can we go for certainty.

Put the case thus. Will you go to the Monophysite, Eutychian, or Nestorian heresies, ancient as they are, which separated from the Church of Christ in the fifth and sixth centuries? Will they bear witness? Yes; but only a partial testimony. They

were witnesses so long as they were united to the one Church; but their testimony ceased when they separated from it. They are witnesses so far as they agree with that one Church, but not when they contradict it. The testimony derived from separated bodies amounts to this: it is the borrowed light which even in separation they receive from the Church itself.

And as with early, so with later heresies. Shall we go to the separated Greek communion, which claims to be the only orthodox Church? Will that give a trustworthy testimony? Yes; so far as it agrees with the body from which it departed. Its witness after the separation is but local. Shall we go to the great division of these later times, to the huge crumbling Protestantism of the last three centuries? Is there in it any sect descending from the day of Pentecost? When did it begin? A hundred years ago, probably, or it may be two, or at most three hundred years ago. At that time a traceable change produced it. Does Protestantism reach upward to the original revelation? Has it a succession of sense, reason, memory, and consciousness, uniting it with the day of Pentecost?

If, then, what has been said as to the only source and channel of knowledge and certainty be true, sufficient reason has been shewn to make every one who is resting on the testimony of bodies separated

from the universal Church mistrust his confidence Must he not say, "Eighteen hundred years ago a revelation was given; my life reaches but a span, my memory but a few years; how do I know what passed on that day? How shall they tell me whose life, like my own, touches only upon the last generation? I go to this and to that separated communion, but they all fall short. There is one and one only living witness in the world, which, as it touches on the present hour in which I live, unites me by a lineal consciousness, by a living intelligence, with the moment when, in the third hour of the day, 'there came a sound from heaven as of a mighty wind coming, and filled the whole house.'"

Let it be remembered that I am speaking of the external authority of the Church simply as an historical argument. We will confine ourselves for the present to this alone. I put it forward as it was cited by a philosophical historian, one of the greatest of this age, who, having passed through the windings of German unbelief, found at last his rest in the one True Fold. Explaining the ground of his submission, Schlegel gave this reason; that he found the testimony of the Catholic Church to be the greatest historical authority on earth for the events of the past. It is in this sense I am speaking.

And therefore, when I use the word *authority*, I mean evidence. The word "authority" may be

used in two senses. It may either signify power, such as the jurisdiction which the Church has over the souls committed to its trust; or it may mean evidence, as when we say, we have a statement on the authority, or evidence, of an eye-witness.

Suppose, then, we were to reject this highest historical evidence; suppose we were to say that the authority of the Catholic Church, though of great weight, is not conclusive: I would ask, what historical evidence remains beyond it? To whom else shall we go? Is there any other authority upon which we can rest? If we receive not the authority of the Universal Church, we must descend from higher to lower ground, we must come down to the partial authority of a local church. Will this be to ascend in the scale of certainty? If the testimony of the Universal Church be not the *maximum* of historical evidence in the world, where shall we find it? Shall we find it in the church of Greece, or of America, or of England? Shall we find it in the church of a province, or in the church of a diocess? If the Universal Episcopate be not the maximum of external evidence, where shall it be found? And, in fact, they who reject the evidence of the Universal Church for the primitive faith, necessarily rest their belief on the authority of a local body, or on the authority of a man. It was by divine intuition that our Lord said, "Call none your father upon earth;"

for they who will not believe the Church of God must be in bondage to human teachers. If they are Calvinists, they must be in bondage to Calvin; or Lutherans, to Luther; or Arians, to Arius; or if they be members of a church separated from Catholic unity, they must be in bondage to its self-constituted head. The ultimate authority in which they trust is human. From this false confidence in man the Catholic Church alone can redeem us. We trust not in the judgment of an individual, howsoever holy or wise, but in the witness of an universal and perpetual body, to which teachers and taught alike are subject; and because all are in subjection to the Church, all are redeemed from bondage to individual teachers and the authority of men.

Thus far we have spoken of the Church as a mere human witness. To us, indeed, brethren, its voice is not mere human testimony. God has provided for faith a certainty which cannot fail; the mystical Body of Christ, changeless and indestructible, spread throughout the world. Wonderful creation of God; but far more wonderful if it be the creation of man: if, after all man's failures to construct an imperishable kingdom, to hold together the human intelligence in one conviction, the human will in one discipline, and the human heart in one bond of love; if, after four thousand years of failure, mere human power framed the Catholic Church,

endowed it with resistless power of expansion, and quickened it with the life of universal charity. More wonderful far, if it was man's work to create the great science of theology, in which the baptismal formula, "I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost," expands into the creed, and the creed again expands into the science of God on which the illuminated reason of eighteen hundred years has spent itself. Wonderful, indeed, if this be a mere human creation! To us it is the work and voice of God; to us the line of Bishops and of Councils by which the Faith has been declared in perpetual succession is the testimony which God Himself has countersigned, the witness God Himself has sent. This continuous testimony from the Council of Arles to the Council of Nice, from the Council of Nice to that of Chalcedon, from Chalcedon to Lateran, from Lateran to Lyons, and from Lyons to Trent, is one harmonious science, ever expanding as a reflection of the mind of God; preserving and unfolding before us the one Truth revealed in the beginning, in its unity and harmony and distinctness. This is the basis of our certainty.

What is the history of the Catholic Church but the history of the intellect of Christendom? What do we see but two lines, the line of faith and the line of heresy, running side by side in every age;

and the Church, as a living Judge, sitting sovereign and alone with unerring discernment, dividing truth from error with a sharp two-edged sword? Every several altar, and every several See, gives testimony to the same doctrines; and all conspiring voices ascend into the testimony of that One See, which in its jurisdiction is universal, and in its presence every where; that one See, the foundation-stones of which were cemented in the blood of thirty Pontiffs; that See which recorded its archives in the vaults of catacombs, and when the world was weary with persecuting, ascended to possess itself of imperial basilicas. This is the witness upon whose testimony we securely rest. The Church is a living history of the past. Cancel this, and what record is there left? If Rome be gone, where is Christendom?

LECTURE III.

THE CHURCH A DIVINE WITNESS.

St. John xvii. 3.

"This is life everlasting, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."

The truths which we have already affirmed are these: that the end of man is eternal life through the knowledge of God revealed in Jesus Christ; that this knowledge of God, being a participation of the Divine knowledge, is definite and certain; and that as there is but one fountain of this Divine knowledge in Revelation, so there is but one channel of this Divine certainty in the Church. We have seen also that the authority of the Church of God on earth is the highest, or maximum of evidence, even in a human and historical sense, of the past; that unless we rest upon this evidence, we must descend in the scale of certainty.

But we have as yet considered the Church only in

its external, human, and historical character: there still remains for us a deeper and diviner truth. I have spoken of the authority of the Church only as history of the past; but, be it ever remembered, that between the Protestant and the Catholic there is this difference. To the Protestant, history must be a record of the past gathered from documents by criticism, fallible as the judge who applies it. To the Catholic, history, though it be of the past, is of the present also. The Church is a living history of the past. It is the page of history still existing, open before his eyes. Antiquity to the Catholic is not a thing gone by; it is here, still present. As childhood and youth are summed up by manhood in our personal identity, so is antiquity ever present in the living Church. If Christianity, then, be historical, Catholicism is Christianity.

Let us therefore proceed to the deeper and diviner, that is, to the interior and intrinsic authority of the Church of Christ. We believe, then, that the interior and intrinsic authority of the Church is the presence of the Holy Spirit; that the ultimate authority upon which we believe is no less than the perpetual presence of our Lord Jesus Christ teaching always by His Spirit in the world.

I. And, first, let us ascertain what points of agreement exist between us and those who are in separation from us. We are all agreed that the

only subject-matter of faith is the original revelation of God. They who most oppose us profess to be jealous above all men to restrain all doctrine to the bounds of the original revelation.

We agree, then, at the outset, that the subject-matter of our faith is, and can only be, the original revelation of God. To that revelation nothing may be added; from it nothing may be taken away. As God in the beginning created the sun in the heavens with its perfect disc, and no skill or power of man can make its circumference greater or less, so Divine revelation is a work of God's omnipotence, and no man can add to it, or take from it. In this also we are agreed. But there are other principles no less vital than these. Let those who are so jealous for this law of truth remember, that as we may neither take from nor add to revelation, so neither may we misinterpret or pervert it; neither fix upon it our private meaning, nor make it speak our sense. We must receive it as God gave it, in its perfect fulness; with its true sense and purport as it was revealed.

It were good, then, if they who are so jealous of supposed additions to the faith, were equally jealous of evident and manifold perversions of the same It would be well if those who are so hostile to interpretations of Holy Scripture made by the Catholic Church, were equally hostile to interpretations made

by every man severally of that same book. Let us proceed more exactly; and as we agree that nothing may be added to or taken from that revelation, so let us jealously demand that nothing in it shall be misinterpreted, nor its sense wrested aside, nor its meaning perverted.

But here begin our differences. How are we to attain the right sense of Holy Scripture? It is a divine book, and contains the mind of God. How, then, shall we know what is His mind? By what rule or test shall we know with certainty that we have attained the meaning which the Divine Spirit intended in that revelation? We have here many tests and many rules offered to us. Some tell us that Scripture is so self-evident that the man who reads it must understand. If that be so, why do they that read it contradict each other? Facts refute the theory. If Holy Scripture be so clear, why are there so many contradictory interpretations?

But is it so clear? When the English reader has before him for the New Testament the Greek text, and for the Old Testament the Hebrew text —neither of which languages he reads—where is the self-evidence of his text then? How does he know that the book before him truly represents the original? How can he prove it? How can he establish the identity between the original and the translation? How can he tell that the book before

him is authentic or genuine, or that the text is pure? For all this he depends on others.

But let us take this argument as it is stated. Is Scripture, then, so self-evident that no one who reads it can mistake its sense? If it be self-evident to the individual, it is self-evident to the Church. If the text is so clear to every man who reads it, then it has been clear to every Saint of God from the beginning. If this book is so plain that men cannot mistake it, then the Pastors and Teachers of the Church have handed down its clear and certain interpretation. Why are individuals so sharp-sighted and unerring, and the Saints of God at all times blind? This is but the recoil of their own argument. Let Holy Scripture be as clear and self-evident as they say, then I claim in virtue of that clearness that the Saints of God in all ages have rightly understood its sense.

II. But let us pass onward. We see that they who claim to interpret this book, with all its clearness, contradict each other, and that their rule fails in their own hand. Therefore, the wiser among Protestants say, that to the text of Scripture must be added right reason to interpret it. Right reason, no doubt: but whose reason is right reason? Every man's reason is to himself right reason. The reason of Calvin was right reason to Calvin, and the reason of Luther to Luther; but the misfortune is, that

what is right reason to one man is not so to another man. What then is this right reason? It means a certain inward intellectual discernment which each man claims for himself. But how did he become possessed of it? Whence did he receive this endowment? And if he has it, have not others the same? This right reason which men claim whereby to interpret Scripture for themselves must be one of two things: either the individual or the collective reason; that is, the reason of each man for himself, or the accumulated reason of Christians taken together. But will any man say that his reason is to him so certain and unerring a rule that he is able to take the page of Scripture, and by the powers of his understanding infallibly interpret it? For such a claim as this a man must have either a particular inspiration, which considerate men dare not profess, or he must substitute a sensation of positiveness for a sense of certainty.

If, then, this right reason comes to nothing in the individual, does it mean the collective reason of the many? If so, it falls back into a principle valid and certain. What is the collective reason of Christians but the tradition of Christendom? The intellectual agreement of the Saints of God, what is it but the illuminated reason of those that believe? Here we touch upon a great principle; let us follow its guidance.

After the division which rent England from the unity of the Church, and therefore from the certainty of faith; when men began to re-examine the foundations which Protestantism had uprooted, there arose in the Anglican Church a school of writers, acute and sincere enough both to see and to confess that the principle of private judgment is the principle of unbelief. They began to reconstruct a foundation for their faith, and were compelled to return once more to the old basis of Catholic theology. We can trace from about the middle of the reign of Elizabeth down to the great revolution of 1688, a theological school which sprung up within the Established Church, basing itself upon Catholic tradition, and claiming to found its faith not upon private judgment, but upon the rule of St. Vincent of Lerins, namely, on that which was believed "at all times, everywhere, and by all men." This school, for it never indeed was more, has in it names honored and loved, names ever dear to those who have been partakers with them. They were no common men; their lives were ascetic, their intellects capacious, and their erudition deep. They inherited a position which they would never have chosen; a position in many respects vague, and for which time had not yet supplied a practical comment; and they endeavored to defend by learning that which had owed its origin to violence; their position created their

theory. They suffered for their opinions, and passed through trying times with great integrity. Had they not had these virtues, they would not have been so long received as authority. They kept alive an illusion that the Anglican church was indeed a portion still of the great Catholic empire which rests upon the unity and infallibility of the Church of God; an illusion indeed, but not without its providential use. For look at the countries where such a belief has been extinct from the beginning; at the Socinianism of Switzerland, the Protestantism of France, the Rationalism of Germany; and say whither England might have gone down if this illusion had not been permitted to exist? They, while they knew it not, did a work for England: a counterwork against the license of Protestant reformation. They were the leaders of a reaction, the fruit of which will be seen hereafter. They laid again in part the foundations of belief; they demonstrated that private judgment is no adequate rule for the interpretation of the faith. They cast men back again upon authority: and put once more into their hands a test. And what is that test, but the historical tradition of the Church, namely, that whatsoever was revealed in the beginning, and believed every where by all men and at all times, is, beyond a doubt, the faith of Pentecost?

But here we touch upon another difficulty even

more pressing and more vital. We have now the test by which to discover the truth; but where is the mind by which that test shall be applied? If the individual reason be not enough in its own powers of discernment to interpret the books of Evangelists and Apostles, one small volume written with the perspicuity of inspiration—if the individual reason be not enough for this, is it able to take the literature of eighteen, or even of the first six centuries, volumes written in many tongues and in all Christian lands, to make survey and analysis of them, to gather together and to pronounce what has been believed by all men, and every where, and at all times? Even in ordinary things, if the question were, What are those universal principles of the common law of England which have been held every where, at all times, and by all common-law judges, would any individual in ordinary life think himself a competent critic? Would he not go to Westminster? Or if the question were, What is the pronunciation or idiom of a language? would he go to books and not to natives? Or, if the question related to the grounds of scientific conclusions, would he buy and pore over treatises of science, instead of asking those whose lives have been devoted to science? Even in music, there are melodies, the accentuation and time of which cannot be written; they can be transmitted only from the voice to

the ear. So is it with the transmission of the faith. Though in subjects where the Church has not spoken, individuals may investigate, yet the application of the rule of St. Vincent needs more than the discernment of an individual mind. It needs a judge whose comprehensive survey penetrates the whole matter upon which it judges. And where is the individual that can compass the whole experience of Christendom? Nay, more; it needs a judge who can not only discern for one age, but for the next, and the age succeeding. What benefit is there in a judge that judges in his day, and dies? A perpetual doctrine tested by a perpetual rule needs a perpetual judge. Who judged in the times following the Apostles but the Church in their next successors? Who in the century after, when heresy arose, but the Church in Councils? Who in the heresy of Arius, the heresy of Eutyches, the schism of the Greek Church? Who judged in the middle ages? who in later times? who judges to-day? The same judge always sitting; the same one living body which by the illumination of Pentecost received the Truth. Is it not plain that as every age needs the truth for its redamption, and as our Divine Lord has made provision that every age through the truth shall be redeemed, so at no time from the beginning until now has the world ever been, and at no time from now until the end, shall the world ever be,

without a teacher and a judge to declare with final certainty what is the tradition of the faith?

Here then we find ourselves in the presence of the Church. As the subject-matter demands a test, so the test demands a judge. What other judge is there? What other can there be, but that one moral person, continuous from the beginning, the one living and perpetual Church?

And here even antagonists have made great admissions. Chillingworth, a name in the mouths of all men as the first propagator of what is vaunted as the great rule of Protestantism, "the Bible, and the Bible only," that same Chillingworth says that there is a twofold infallibility,—a conditional and an absolute. "The former," namely, a conditional infallibility, he, "together with the Church of England," attributes "to the Church, nay to particular churches." "That is, an authority of determining controversies of faith according to plain and evident Scripture and universal tradition, and infallibility *while they proceed according to this rule.*"* But in whose judgment? In the judgment of the individual? In the judgment of each member of the local and particular church? or in the judgment of the Church Universal? for there can be no other judge to determine whether the particular church moves still in the path of universal tradition. Is the individual

* Chillingworth's Works, vol. i. pp. 276, 277. ed. Oxon.

to be judge of his church? This would be to bid water rise above its source. What then remains? The Universal Church alone can be the judge to pronounce whether or no a local church still keeps within the sphere of universal tradition.

But if this be so, the Universal Church must be infallible; for if it may err, who shall determine whether it errs or no? "Can the blind lead the blind? do they not both fall into the ditch?" It comes, then, by the force of rigorous argument to this, that either the Universal Church cannot err, or that there is on earth no certainty for faith. If, then, the Church Universal be unerring, whence has it this endowment? Not from human discernment, but from Divine guidance; not because man in it is wise, but because God over it is mighty. Though the earth which moves in its orbit may be scarred by storms, or torn by floods; though upon its surface nations may be wasted, cities overthrown, and races perish, yet it keeps ever in its path, because God ordained its steadfast revolutions: so, though individuals may fall from truth, and nations from unity, yet the Catholic Church moves on, because God created it and guides it.

III. And now we must advance one step further. For in dealing with those who are separated from us, I believe that nothing I have yet touched upon really probes the difficulty in their minds. The

sore lies deeper still: and it will be found that the reluctance of too many, even among good men, to receive the doctrine of the infallibilty of the Church of God springs from this, that they base their religious opinions upon human reason, either in the individual or upon a large scale, as upon the mere intellectual tradition of Christendom, and not upon the illumination and supernatural guidance of Christ ever present and ever dwelling as a Teacher in the Church. It will be found to involve a doubt as to the office of the third Person of the Ever-Blessed Trinity.

Let us proceed to examine this more closely. We believe that Holy Scripture and the Creeds contain our faith; that for the meaning of these we may not use private interpretation, or wrest them from their divine sense, but must receive them in the sense intended by God when they were given in the beginning. To ascertain that sense, we must go to the Universal Church. Universal tradition we believe to be the supreme interpreter of Scripture. When we come to this point, I ask the objector, Do you believe that this universal tradition of Christendom has been perpetuated by the human reason only? Or do you believe it to be a traditional, divine illumination in the Church? Do you believe that the Holy Spirit is in the Church; and that His Divine Office is perpetual? If you

say that individuals may judge the meaning of Scripture by their own reason: the Church has collective reason, and what the individual has the Church has more abundantly. If individuals are guided by the illumination of the Holy Spirit in the interpretation of Scripture, the Church much more. That which is collective contains all that is individual.

But further than this. "As the sensual man," proceeding, that is, by the natural discernment only, "perceiveth not these things that are of the Spirit of God," because they are "spiritually examined,"* so the Church itself in council depends for its discernment in identifying the original faith, interpreting the original documents, and defining the original truth, on the presence of the Holy Ghost, Whom it invokes at the opening of every session. What is the Church in the mouth of those separated from Catholic unity? Is it more than a human society? Is it not the religious organization of national life? If it be not, like the schools of Athens, collected round the voice of some potent and persuasive teacher, it is at most, like the Jewish people, an organized government of men, as in temporal matters so in ecclesiastical. This is the idea of the Church among those separated from unity. But what do you believe when you speak of the

*1 Cor. ii. 14.

Church of God? You believe that as the Eternal Father sent the Eternal Son to be incarnate, and as the Eternal Son for thirty-three years dwelt here on earth: as for three years by His public ministry, He preached the kingdom of God in Jerusalem and Judæa, so, before He went away, He said, "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of truth."* The gain we have by His departure is this, that what was then local is now universal; that what was partial then is now in fulness; that when the second Person of the Ever-Blessed Three ascended to the throne of His Father, the third Person of the Holy Trinity descended to dwell here in His stead; that as in Jerusalem the second Person in our manhood visibly taught, so now in the mystical body of Christ the third Person teaches, though invisibly, throughout the world; that the Church is the incorporation of the presence of the Holy Spirit teaching the nations of the earth.

Is not this our meaning when in the Creed before the altar we say, "I believe One Holy Catholic Apostolic Church?" And this touches the point where we differ from those who are without. The discernment they ascribe to the Church is human, proceeds from documents, and is gathered by rea-

* St. John xiv. 16.

soning. We rise above this, and believe that the Holy Spirit of God presides over the Church, illuminates, inhabits, guides, and keeps it; that its voice is the voice of the Holy Spirit Himself; that when the Church speaks, God speaks; that the outward and the inward are one; that the exterior and the interior authority are identified; that what the Church outwardly testifies, the Spirit inwardly teaches; that the Church is the body of Christ, so united to Christ its Head, that he and it are one, as St. Paul declares, "He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ;"* "from whom the whole body being compacted and fitly joined together by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity."

The ultimate authority, then, on which we believe, is the voice of God speaking to us through the Church. We believe, not in the Church, but through it: and through the Church, in God

* Eph. iv. 11, 12, 16.

And now, if this be so, I ask what Church is it that so speaks for God in the world? What Church on earth can claim to be this teacher sent from God? Ask yourselves one or two questions.

What Church but one not only claims, but possesses and puts forth at this hour an universal jurisdiction? What Church is it which is not shut up in a locality or in a nation, nor bounded by a river or by a sea, but interpenetrates wheresoever the name of Christ is known? What Church, as the light of heaven, passes over all, through all, and is in all? What Church claims an universal authority? What one sends missions to the sunrise and to the sunset? What Church has the power of harmonizing its universal jurisdiction, so that there can be no collision when its pastors meet? What Church is there but one before whom kingdoms and states give way? When yet did the Church of Greece, for instance, make a whole nation rise? When did a voice issue from Constantinople before which even a civilized people forgot its civilization? Why came not such a voice from the East? Because there was no Divine mission to speak it.

We are told that all other sects are religions, and may be safely tolerated, but that the Catholic Church is a polity and kingdom, and must therefore be cast out. We accept this distinction. What is this cry but the cry of those who said of old, "We will not

have this man to reign over us?" It is the acknowledgment that in the Catholic Church there is a Divine mission and a Divine authority; that we are not content with tracing pictures on the imagination, or leaving outlines on the mere intellect, but that, in the name of God, we command the will; that we claim obedience, because we first submit to it. From the highest pastor to the lowest member of Christ's Church, the first lesson and the first act is submission to the faith of God.

How blind, then, are the statesmen of this world: the Catholic Church an enemy of civil kingdoms! What created modern Europe? What laid the foundations of a new empire when the old had withered in the East? What was the mould from which Christian nations sprang? What power was it that entered into England when it was divided by seven jarring, conflicting kingdoms, and harmonized them as by the operation of light into one empire? What power is it that, as it created all these, shall also survive them all? What created the very constitution of which we are so proud? Whence came its first great principles of freedom? Why do we hear, then, that because the Catholic Church has a polity and is a kingdom, because it claims supremacy, and is found every where supreme, therefore it is not to be tolerated?

It has indeed a power from heaven which admits

no compromise. There is before it this, and this only choice. In dealing with the world, it says: All things of the world are yours; in all things pertaining to you, in all that is temporal, we are submissive; we are your subjects; we love to obey. But within the sphere of the truth of God, within the sphere of the unity and discipline of God's kingdom, there is no choice for the Catholic Church but mastery or martyrdom.

Let us ask another question. What Church but one has ever claimed a primacy over all other Churches instituted by Jesus Christ? Did any Church before the great division, three hundred years ago, save that one Church which still possesses it, ever dream of claiming it? Has any separate body since that time ever dreamed of pretending to such a primacy? Has there ever been in the world any but one body only, which has assumed such a power as derived to it from Jesus Christ?

In answer it is said, "Yes; but the primacy of Rome has been denied from the beginning." Then it has been asserted from the beginning. Tell me that the waves have beaten upon the shore, and I tell you that the shore was there for the waves to beat upon. Tell me that St. Irenæus pleaded with St. Victor, that he would not excommunicate the Asiatic Churches; and I tell you that St. Irenæus thereby recognised the authority of St. Victor to

excommunicate. Tell me that Tertullian mocked at the "Pontifex maximus," "the Bishop of Bishops," and I tell you he saw before him a reality that bare these titles. Tell me that St. Cyprian withstood St. Stephen in a point not yet defined by the Church, and I tell you that, nevertheless, in St. Stephen's See, St. Cyprian recognised the chair of Peter, in unity with which he died a martyr. What do wars of succession prove but the inheritance and succession of the crown? What does a process of ejectment prove but that a man is in possession of the disputed property? What truth is there that has not been disputed? Let us apply the argument. Has not the doctrine of the Holy Trinity been denied? Has not the Incarnation been denied? Is there any doctrine that has not been denied? But what is our answer to the Arian and Socinian? Because from the beginning these truths have been denied, *therefore* from the beginning they have been both held and taught.

To go over the field of this argument would be impossible; I will therefore take only one witness of the primacy of the See of Peter. And I will select one, not from a later age, because objectors say, "We acknowledge that through ambition and encroachment this primacy in time grew up;" nor shall he be chosen from the centuries which followed the division of the East and West, because we are

told that the exorbitant demands of the West in this very point caused the East to revolt from unity. It shall be a witness whose character and worth, whose writings and life have already received the praise of history. It shall be one taken from the centuries which are believed even by our opponents to be pure,—from the six first centuries, while the Church was still undivided, and, as many are still ready to admit, was infallible, or at least had never erred. It shall be a name known not only in the roll of Saints, but one recognized in Councils, and not in Councils of obscure name, but in one of the four Councils which St. Gregory the Great declared were to him like the four Gospels, and the Anglican Church by law professed to make its rule whereby to judge of heresy. In the Council of Chalcedon, then, was recognised the primacy of St. Leo. Throughout his writings, and especially in his epistles, St. Leo's tone, I may say his very terms, are as follows: "Peter was Prince of our Lord's Apostles. Peter's See was Rome. Peter's successor I am. Peter devolved upon his successors the universal care of all the Churches. My solicitude has no bounds but the whole earth. There is no Church under heaven which is not committed to my paternal care. There is none that the jurisdiction of St. Peter does not govern." We not only hear him claim, but see him exercise acts of jurisdiction in Gaul, in Spain, in

Italy, in Africa, in Greece, in Palestine, and in Constantinople. We find him convening and presiding in Councils; confirming or annulling the canons of those Councils; judging Bishops, deposing and restoring them. Even of Constantinople, the only rival ever put forward to the primacy of Rome, he writes to the Emperor, speaking of the ambition of the Patriarch then in possession: "The nature of secular and of divine things is different, neither shall any fabric be stable but that one rock which the Lord has wondrously laid in the foundation. He loses his own who covets what is another's. Let it suffice for him of whom we have spoken" (*i. e.* the Patriarch of Constantinople), "that by the help of thy piety, and the assent of my favor, he has obtained the episcopate of so great a city. Let him not despise the imperial city, which he cannot make an Apostolic See."* There is no act of primacy exercised at this hour by the Pontiff who now rules the Church which may not be found in its principles in the hands of St. Leo. They who refuse obedience to this primacy must refute St. Leo's claim. Until they do this, they stand in the presence of an authority which no other Church has ever dared to exercise.

We will ask but one question more. What other Church is there that has ever spread itself through all the nations of the world as speaking with the

* S. Leon. ad Marc. Epist. lxxviii.

voice of God? Does Protestantism ever claim in any form to be heard by nations or by individuals as the voice of God? Do any of their assemblies, or conferences, or convocations, put forth their definitions of faith as binding the conscience with the keys of the kingdom of heaven? Do they venture to loose the conscience, as having the power of absolving men? The practical abdication of this claim proves that they have it not. Their hands do not venture to wield a power which in any but hands divinely endowed would be a tyranny as well as a profanation.

And what do we see in this but the fulfilment of a divine example? Of whom is it we read that "the people were in admiration at His doctrine," for this very reason, because "He was teaching them as one having power, and not as their scribes?" He spake not as man, that is, not by conjecture, nor by reasoning, nor by quoting documents, nor by bringing forth histories, but in the name of God, being God Himself. So likewise the Teacher whom He hath sent, comes not with labored disquisitions, not with a multitude of books, not with texts drawn from this passage and from that treatise, but with the voice of God, saying: "This is the Catholic faith, which unless man believe faithfully, he cannot be saved." It comes with the voice of authority appealing to the conscience, leaving argument and

controversy to those who have too much time to save their souls, and speaking to the heart in man, yearning to be saved.

Take Rome from the earth, and where is Christendom? Blot out the science of Catholic theology and where is faith? Where is the mountain of the Lord's house which Isaias the prophet saw? Where is the stone cut out without hands, which, in the vision of Daniel, grew and filled the whole earth? Where is the kingdom which the God of Heaven hath set up? Where is the "city seated on a mountain" that cannot be hid? If Rome be taken out of Christendom, where are these? I do not ask what churches have laid claim to represent those prophecies. Your own reason says it is impossible. But where, I ask, if not here, is the fulfilment of the words, "Lo, I am with you all days, even unto the consummation of the world?" Where, if not here, is the witness of God now speaking? Where, if not here, is the perpetual presence of the faith of Pentecost?

We stand not before a human teacher when we listen to the Catholic Church. There is One speaking to us, not as scribes and pharisees, but as the voice of God: "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me."*

* St. Luke x. 16.

LECTURE IV.

RATIONALISM THE LEGITIMATE CONSEQUENCE OF PRIVATE JUDGMENT.

St. John xvii. 3.

"This is life everlasting, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."

I would fain leave the subject where we broke off in the last lecture. So far as I am able, I have fulfilled the work that I undertook. Hitherto the path that we have trodden has been grateful and onward. We have followed the steps of truth affirmatively; we have been occupied in constructing the foundation and in building up the reasons of our faith. To construct is the true office and work of the Church of God, as of Him from whom it comes. I would fain, therefore, leave the subject here. And yet it is perhaps necessary that we should turn our hand and put to the test what we have hitherto said, by supposing a denial of the truths and principles

which we have stated. We began, then, from the first idea of faith; that God, in His mercy to mankind, fallen and in ignorance, again revealed Himself; to the end that through the knowledge of Himself and of His Son incarnate, we might attain life everlasting. We have seen, too, that the very idea of revelation involves the properties of definiteness and certainty, because the knowledge divinely revealed is presented to us as it exists in the mind of God; that, flowing from Him as the only fountain, it descends to us through His Church as the only channel; and that the Church, though universal in its expanse, is absolutely one: a living and lineal body whereby the present is linked with the past, and to-day is united with the day of Pentecost. Wherefore, we do not believe that God spake once, and now speaks no more, but that, beginning to speak then, He speaks still; that what He spake by inspiration when the tongues of fire descended, He speaks yet in the perpetuity of His Church. The teaching of the One, Holy, Universal, Roman Church, the living and present history of the past, is to us the voice of God now, and the foundation of our faith.

Having proceeded, step by step, to this point, it becomes necessary, distasteful as it must be, to turn back, and to undo what we have done: necessary, because truth is often more clearly manifested by

contradictories, for in those contradictories we touch at last upon some impossibility, or some absurdity, which refutes itself.

Let it, then, be denied first of all, that the Church whose centre is in Rome, whose circumference is from the sunrise to the sunset—let it be denied that the Church of Rome is the One Universal Church, the Teacher sent from God; and what follows?

No other Church but this interpenetrates in all nations, extends its jurisdiction wheresoever the name of Christ is known, has possessed, or, I will say, has claimed from the beginning, a divine primacy over all other Churches; has taught from the first with the claim to be heard as the Divine Teacher, or speaks now at this hour in all the world. Whatever may be said in theory, no other, as a matter of fact, from the east to the west, from the north to the south, claims to be heard as the voice of God.

Deny this and to what do we come? If we depart from this maximum of evidence, this highest testimony upon earth, to the revelation of God, we must descend to lower levels. Deny the supreme and divine authority of the Universal Church, and in the same moment the world is filled with rival teachers. They spring up in the East and in the West. The East with all its ancient separations, Nestorian, Eutychian, Monophysite, claims to teach.

The West, with all its schisms of later centuries, the Calvinist, the Lutheran, and the Anglican, urge the same demand. Deny the supreme office of this one Teacher, and all others claim equally their privilege to be heard. And why not? It is not for us, indeed, to find arguments in bar of their claim. It is for those who adopt this principle of independence to supply the limitation. We stand secure; but they who, by denying the Catholic rule of faith, introduce these contradictions, are bound to discover the test whereby to know who speaks truth and who speaks falsehood in the conflict of voices.

If fleeing for your life you came to a point where many roads parted, and but one could lead to safety, would it be a little matter not to know into which path to strike? If among many medicines one alone possessed the virtue to heal some mortal sickness, would you be cold and careless to discover to which this precious quality belongs? If Apostles were again on the earth, would you be unconcerned to distinguish them from rivals or deceivers? If there should come again many claiming to be Messiah, would you deem it a matter of indifference to know from among the false Christs which is the true? If one comes saying, "You shall be saved by faith only;" and another, "You shall be saved by faith and pious sentiments;" and another, "You shall be saved by faith without sacraments;" and another.

"There is a divine law of sacramental grace whereby you must partake of the Word made Flesh;" is it a matter of indifference to you to know with certain proof which of all these teachers comes from God? Are we not already in the days of which our Lord forewarns us, that "many shall come in My name, saying, 'I am Christ?'" Is it not of such times as these that the warning runs, "If they shall say to you, Behold He is in the desert, go ye not out,"—that is, to seek the messenger sent from God; "for as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be?"* The true messenger of God is already abroad in all the earth.

To avoid this impossible theory, a view has been proposed since the rise of the Anglican Church as follows: The Church, it is said, does not consist of those who are condemned for heresy, as the Eutychian, the Monophysite, and the like; neither of those who have committed schism, as the Protestant sects; but it consists of the Greek, the Roman, and the Anglican Churches.

Let me touch this theory with tenderness, for it is still a pleasant illusion in many pious minds. Many have believed it as they believe revelation itself. And if we would have this illusion dispelled, it must be not by rough handling or by derision,

* St. Matt. xxiv. 23-27.

but by the simple demonstration of its impossibility. If these three bodies, then, be indeed the one Church, the Church is divided. For the moment pass that by. If these three be indeed parts of the same Church, then, as that one Church is guided by one Spirit, they cannot so far as that guidance extends, contradict each other. However directly their definitions may be opposed, yet in substance of faith they must be in agreement. Such are the straits to which men under stress of argument or of events are driven. But these three bodies so united in unwilling espousals divorce each other. The Greek will not accept the Anglican with his mutilation of sacraments; nor will the Anglican accept the Greek with his practice of invocation. Neither does the Holy See accept either with their heresy and their schism. These three bodies, brought by theory in to unwilling combination, refuse, in fact, to be combined. They can be united only upon paper.

The present relation of the Anglican and Catholic Churches is a refutation final and by facts of this arbitrary theory.

The impossibility of this view has compelled many plain and serious minds to reject altogether the notion of a visible church, and to take refuge in the notion of a church invisible. But this too destroys itself. How shall an invisible church carry on the revelation of God manifest in the flesh, or

be the representative of the unseen God: the successor of visible apostles, the minister of visible sacraments, the celebrator of visible councils, the administrator of visible laws, and the worshipper in visible sanctuaries? Here is another impossibility to which the stress of argument drives reasonable men.

Abandoning the scheme of an invisible church, others have come to adopt another theory, namely, that the Church of God is indeed a visible body, the great complex mass of Christendom, but that it has no divine authority to propose the faith, no perpetual office, or power to declare with unerring certainty what is the primitive doctrine. They say that during the first six hundred years, while the Church was united, it possessed this office, to decide, and that in the discharge of this office, it was even infallible, or that, at least, it never erred; but that by division it has forfeited the power of exercising this office, that by reunion it may yet one day regain it; and that, in the meantime, every particular church appeals to a general council yet to come. This, too, is believed by some, and with sincerity.

And yet they have never been able to say now it is that a divine office which flows from the Divine Presence should suddenly come to nothing, the Divine Presence still abiding. If, indeed, the third Person of the Holy Trinity dwell in the Church in

the stead of the second Person of the Ever-Blessed Three; if the Spirit of truth be come to guide and to preserve the Church in all truth, how is it that the Divine office faithfully fulfilled during six hundred years, in the seventh century began to fail? They turn to the state of the world in ancient times, and say, that as the light of truth possessed before the flood faded until the sin of man brought in the deluge; that as the revelation possessed by Noe decayed until Abram was called out of idolatry; that as the truth revealed by Moses fell into corruption, and the Jewish Church became unfaithful; so the Church of Christ, following the same law of declension, may likewise become corrupt.

But is it possible that men versed in the Scriptures can thus argue from the shadows to the substance; that because in the ancient world, in the old and fallen creation, before as yet the Word was incarnate, or the Holy Ghost yet given; because in those "days of the flesh," men failed and forfeited God's gifts of grace, therefore now, after that the second Person of the Holy Trinity has come on earth in our manhood, and sits at the right hand of God, the glorious Head of His mystical body, upholding by His Godhead the order of grace; that now when the Holy Ghost dwells in His stead as the imperishable life and light of the new creation, the same laws of our fallen nature still prevail, not

against men, not against the human element, which no one denies, but against the Divine element and office of the Church? But although every individual man may fail, yet the Church is still infallible; although every man, being defectible, may fall away, yet "the gates of hell shall never prevail against the Church." Although promises to individuals are conditional, yet to the Church, as a Divine creation, they are absolute. Before the Incarnation of the Son of God, the mystical body did not exist. Therefore, in one word, we answer, that the old world has no analogy or precedent to the new creation of God.

Again, it is said that the notes of the Church, sanctity and unity, are to be put in parallel. There are promises we are told, that all the children of God shall be holy, and that every one shall be taught of God. The promises of sanctity, therefore, being absolute, we should have expected a perfect Church without spot or blemish. But we see the visible Church full of scandals and corruptions. Our expectation then in the promise of sanctity not being literally fulfilled, when we read of absolute unity, we ought not to look for a literal fulfilment.

This is an error in which many minds still are held. They forget that unity means one in number, and that sanctity is a moral quality. Again, they

do not distinguish between the sanctity which is on God's part, and the sanctity which is on the part of man. The note of sanctity, as it exists on the part of God, consists in the sanctity of the Founder of the Church, the sanctity of the Holy Spirit by whom it is inhabited, the sanctity of its doctrine, and the sanctity of holy Sacraments as the sources of grace. But sanctity on the part of man is the inward quality or state of the heart sanctified by the Holy Ghost. This inward sanctity varies, of necessity, according to the measure and probation of man; but the presence of God the Sanctifier; the power of holy Sacraments, the fountains of sanctification: these divine realities on God's part are changeless; they are ever without spot or blemish, even to the letter of the prophecy. Only the effect upon those who receive them varies according to the faith of the individual. This is the true parallel. The Church is numerically one as God is one. Individuals and nations may fall from unity as from sanctity, but unity, as a Divine institution, stands secure: "The gifts and calling of God are without repentance."* Unity is changeless, whoever falls away: it does not admit of degrees. One cannot be more or less than one.

But if, as it is said, the office of the Church to decide questions of faith has been suspended, then

* Rom. xi. 29.

the world at this hour has no teacher. Then the command, "Going, therefore, teach ye all nations," is expired. The "nations" mean, not only the nations then dwelling on earth, but the nations in succession, with their lineage and posterity, until the world's end. There is no longer, then, a divine teacher upon earth. If the office of the Church to teach the truth and to detect falsehood, to define the faith and condemn heresy, be suspended, we know not now with certainty what is the true sense even of the Articles of the Creed. Between the East and the West, that is between the universal Roman Church and the local Greek Church, there are two questions open, both of which touch an article of the baptismal faith. One point of doctrine taught by the Catholic Church is this: that the Holy Ghost proceeds both from the Father and from the Son. The Greek Church denies the procession from the Son. Who is right and who is wrong? On which side is the truth in this controversy? Where is the faith and where heresy between the two contending parties? If the office of the Church be suspended, there exists no judge on earth to say who has the truth in this dispute: and that not touching an inferior article of doctrine, but an article of the highest mystery of all, the Ever-Blessed Trinity.

But to take another, and a vital question, namely,

the primacy of the Church itself,—the power that is vested in the See of Peter to control by its jurisdiction all Churches upon earth. In the baptismal faith we profess to believe in one Holy Catholic Church. Surely the question whether or no there be on earth a supreme head of the Church divinely instituted, is as much a part of the substance and exposition of that article as any other point. But yet between the Catholic and the Greek Churches this point is disputed. And if the office of the Church be suspended, there is no power on earth to determine who is right and who is wrong in this contest.

But let us turn from the Greek Church. Let us apply the same tests to the Anglican communion. How many points of doctrine are open between the Anglican and the Universal Church. In the thirty-nine articles of religion, how many points are disputed. How many controverted questions, not with the Roman Church alone, but with the Greek Church also. For instance, the whole doctrine of the Sacraments, their number and their nature, the power of the keys, the practice of invocation, and the like. Then, I ask, if indeed the office of the Church be suspended, who now at this day can declare who is right and who is wrong in these disputed questions?

Nay, we may go yet further, and say, that even

the points of faith decided by Councils when the Church was yet one are no longer safe. There needs only an individual of sufficient intelligence and sufficient influence to rise up and call them in question. If the interpretation of the decrees of the Councils of Nice or Ephesus be disputed, an authoritative exposition of these ancient definitions is required. But this cannot be obtained unless there still sit on earth a judge to decide the law. Suppose a dispute to arise as to the interpretation of a statute passed in the reign of Edward III., and that there were no judges in Westminster to expound it, the law would be an open question, that is, a dead letter. So with the decrees of ancient Councils. It needs, then, nothing but a controversy on each article of the faith to destroy their certainty. Twelve disputes on the twelve Articles of the Baptismal Faith would destroy all certainty. And on earth there would be no judge to say who is right and who is wrong, to declare what was originally revealed on the day of Pentecost, and the meaning of that revelation. To what impossibilities does this theory reduce those who hold it: impossibilities which they perhaps can speak of best who have felt them most. But from this a way of escape is thought to lie in appealing to a future General Council. And yet this brings no present certainty. The faith might be, as in England it is, uncertain for centuries while the General

Council is still future. In truth, this appeal is no more than a plea for insubordination. To appeal from the reigning sovereignty to one to come is simple treason. But besides, the theory is in itself impossible. For who is to convene this future Council? And of whom shall it be composed? Who shall sit in it? Who shall be excluded? And by whose judgment shall the admission and exclusion be determined? Every divided Church will demand its vote and voice. Who shall judge its claim? The office of the judge is in abeyance. But a General Council presupposes the existence and office of the supreme judge of faith and unity. And this the appellants tell us is suspended.

Let us pass on from this point. To deny, then, that the One Universal and Roman Church is now the Teacher sent from God on earth, leads to a denial that there exists in the world any Teacher at all; and to deny the existence of this universal Teacher involves two consequences so impossible, that they need only to be stated to be refuted. If there exists in the world no teacher invested with divine commission to guide all others, either every several local church is invested with a final and supreme authority to determine what is true and what is false; that is, possesses the infallibility denied by objectors to the Universal Church itself;

or else, no authority under heaven respecting divine truth is more than human.

Let us examine this alternative. We may pass by the Greek Church, for it had discernment enough, when it began its schism, to put forward the claim to be not a part of the Church, but the true Church; not to be in communion with others, but to be the sole preserver of the Faith. The Greek Church has at all times claimed to be the temple of the Holy Spirit, and "the orthodox," that is, the only faithful teacher of the truth. It claims also infallibility by guidance of the Holy Ghost. It does not affect to participate with Rome, but to be exclusively the one true Catholic Church. It denounces the Holy See as both in error and in schism. We may then pass over this case, because its very consistency, while it makes the pretensions of the East more unreasonable, confirms our position. We will take a local body which has claimed for itself to be, not exclusively the Church, but a part of it, and within its own sphere to be sufficient to determine controversies, to perpetuate its orders, to confer and to exercise jurisdiction; that is, which has claimed to have within its own sphere all that the Catholic Church possesses from its Divine Founder.

I will not weary you by tracing out historically the theory upon which the highest and most honored names of the Anglican body have attempted to

justify the Reformation. It will be sufficient to say that pious and learned men have believed as follows: That in the time of our Saxon ancestors the Catholic Church in this country possessed a freedom of its own; that, though in union with the Holy See, it was under no controlling jurisdiction; that when the Normans came in they established a civil state upon the basis of the existing ecclesiastical order, and therein perpetuated the freedom and privileges of the Catholic Church in England. They further believed that every Christian kingdom, such as ours, had laws, privileges, and rights of its own; and that these among us were usurped upon, interfered with, and taken away by a foreign power, the Bishop of Rome. They taught, then, that the Reformation was nothing but a removal of usurpation and a restoring of our ancient freedom; that the Church which existed before and after the Reformation was one and the same, a continuous and living body, mutilated, indeed, in the wreck of that age, but still preserving its orders, its jurisdiction, and its doctrines; being sufficient in itself to determine all questions, as the notable act of parliament, passed at the beginning of the schism, in its preamble declares.

What was the effect of this theory? It at once invested the local church with all the final prerogatives of the universal. It claimed for it the power

within its own sphere to terminate everything that can be terminated only by the Universal Church under Divine guidance. Though it dared not to enunciate the claim, it had practically assumed the possession of infallibility. It would have been too unreasonable and too absurd to state it, but it acted as if it really were infallible. And what were the effects? No sooner did the Anglican Church begin to determine the controversies of its members than they began to dispute its determinations.

The first separation from the Anglican establishment was made by the Independents. They carried their appeal beyond the local church, and because they had been taught to acknowledge upon earth no superior before whom to lay it, they appealed to Scripture and to reason, or, as they thought, to the unseen Head of the Church, but in truth to their own interpretations. The first effect of investing a local body with universal sovereignty in jurisdiction and discipline, was to make truthful and earnest men, who saw the impossibility of such a claim, break out into disobedience. Hence have come the separations from the Anglican Church which now divide England from one end to the other. The source of these divisions is the impossibility of believing that a body formed by private judgment and established by civil power can possess a divine authority to terminate controversies of faith.

We have lately had this theory of local churches tested before our eyes. History told us that in the Anglican Church, during the three hundred years of its existence, there have been two schools of theology, one bearing the appearance of Catholic doctrine and of Catholic tradition; another, earlier in date, springing from the very substance of the Reformation itself, pre-occupying the Anglican communion, a school of pure Protestant theology. These two schools have existed, struggling, conflicting, and denouncing each other from that day to this. Yet it was believed that the Catholic school was the substance of the Anglican Church, and the Protestant a parasite: a malady which, though clinging closely to it, might yet be expelled and cast off.

Such was the belief of many. Then came a crisis. You know, and I will do no more than remind you distantly, how a question touching the first sacrament of the Church, touching, therefore, the first grace of Christian life, original sin, and the whole doctrine of the work of grace in the soul of man—a doctrine fundamental and vital, if any can be—was brought into dispute between a priest and his bishop. The bishop refused to put him in charge with cure of souls. The priest, not content with the decision of his bishop, appealed to the jurisdiction of the archbishop; the archbishop, that is, his court, confirmed the decision of the bishop. The appeal

was then further carried to the civil power sitting in council. Observe the steps of this appeal. The bishop here is a spiritual person possessing spiritual authority, sitting as a spiritual judge in a spiritual question. The archbishop to whom the appeal is carried sits likewise as a spiritual judge in a spiritual question, with this only difference, that whereas his jurisdiction is co-extensive with the jurisdiction of the bishop, it is superior to it. When the appeal, then, is carried from the archbishop to the civil power in council, what does that appeal disclose? That the civil power sitting in council sits as a spiritual person to judge in a spiritual question with a jurisdiction likewise co-extensive, and absolutely superior both to bishop and archbishop, an office which in the Church of God is vested in a patriarch. There is no possibility of mistaking this proceeding. It is one of those proofs which are revealed, not in arguments, but in facts.

And now, to what does this reduce the theory of local churches? It shews that local churches possess in themselves no power to determine finally the truth or falsehood of a question of faith. An attempt was made at that time by men, whom I must ever remember with affection and respect, to heal this wound by distinguishing in every such appeal between the temporal element relating to benefice, property, and patronage, and the spiritual element

civil power sitting in council, as the natural judge that the temporal element should be carried to the touching the doctrine of faith. It was proposed in a matter of benefice or temporalities; and that the spiritual element, or the question of doctrine, should be carried to the bishops of that local church. When this proposal was under discussion, these questions were asked: Suppose that when a question of doctrine is carried to the united council of the bishops of that local church, a bare majority of them should decide one way, and a large minority should decide the other; will the minds of a people stirred from the depths, excited by religious controversy, moved as no other motive in the world can move them, by dispute on a point of religious opinion—will they be pacified? will they be assured? will they hold as a matter of divine faith the decision of this majority? Again, suppose that mere number be on the side of the majority, and that theological learning be on the side of the minority; if the majority have greater number, the minority will have greater weight. And will not people adhere to the few whom they trust rather than to the many whom, as theologians, they less esteem? And another question, not asked then, may be asked now by us: Suppose the whole body of the assembled bishops of a local church were unanimous, what guarantee or security is there that their decision shall infallibly

be in accordance with the faith of the Church of Christ? A local body has no prerogative of infallibility. If "the Churches of Jerusalem and of Antioch have erred," every local church may err. If these local churches, notwithstanding their antiquity and magnitude, have erred, shall not a body three hundred years old err too? If "General Councils may err," so, much more readily, may a provincial synod. The church which has recorded these assertions has prepared its own sentence. It disclaims an infallible guidance. And if its assembled fathers, with one mind and voice, should declare with unity on any point of doctrine, what security is there that their united decision shall express the faith of the Universal Church? Torn from the Catholic unity, the mind and spirit of the Universal Church has no influx into the Anglican communion. The channel is cut asunder. It has no authority that is more than human, and thereby revealed itself. Some indeed believe that it was a church for three hundred years, and became a schism two years back; that the Anglican position was tenable till then, and has become untenable only since the change was made.

But there is another alternative. The crisis we speak of was either a change or a revelation. They who can look into history and see existing these two schools from the reign of Edward the Sixth, and the

supremacy of the crown from the reign of Henry the Eighth; they who can follow the religious contests of England for three centuries, and still say that a change has been lately made for the first time, may say it; but they who believe that the judgment then pronounced by the highest legal authorities in this land was a true and accurate historical criticism of the religious compromise called the Anglican Reformation, will also believe that the issue of the appeal of which I speak was not a change but a revelation of what the Established Church has been from its beginning; that from the first the Anglican communion, though clothed in ecclesiastical aspect, appropriating the organization of Catholic times, sitting in Catholic cathedrals, professing to wield in its own name Catholic jurisdiction, has never been more than a human society, sprung from human will, with definitions framed by human intellect, possessing no divine authority to bind the conscience or to lay obligations upon the soul.

To deny, then, the authority of the Universal Church as final and sovereign, is to do one of two things: either to invest every local church with infallibility, which is absurd; or to declare that no authority for faith in the world is more than human.

But we must now hasten over one or two other consequences which might well detain us longer.

To deny that there exists for the faith any higher than human authority, is to destroy the objectivity of truth. As the firmament is an object to the eye and as every several light in it is of divine creation; and though all men were blind, the firmament would stand sure, and its lights still shine no less; so the faith is a divine revelation, and every doctrine in it is a divine light; and though all men were unbelieving, the revelation and its lights would shine the same. The objective reality of truth then does not depend on the will or the intellect of man; it has its existence in God, and is proposed to us by the revelation and authority of God. But how can this be, if the basis upon which the truth rests for us be human? Man could not attain to it, else why did God reveal it? Man cannot preserve it, else why did he lose it of old? Men cannot assure it to us, for men contradict each other. Truth never varies, it is always the same, always one and changeless; contradictions spring from the human mind alone. The one fountain of truth is God; the only sure channel of truth is His Church, through which God speaks still. Cancel the perpetual divine authority which brings truth down to us through the successions of time, and what is the consequence? Truth turns into the opinion or imagination of every several man. The polytheism of the ancient world was only the idea of God reproduced in the human

understanding after the true knowledge of God was lost. The mind of man which could not exist without the image of God, formed for itself monstrous conceptions of its own. A shifting, moving imagination, ever revolving in its own thoughts, gave forth polytheism. Polytheism was the subjective distortion of truth after its objectivity was obscured.

Let us come to the present time. What are the sects of England but offspring of the subjective working of the human mind, striving to regain the divine idea of the Church as a teacher sent from God? The Reformation destroyed the objective reality of that idea, and the human mind has created it afresh in eccentric forms for itself. In like manner, false doctrines, fanatical extravagances, and perversions of the truth, what are they but struggles of the mind of man to recreate within his own sphere the truths of which the objectivity is lost?

To deny, then, the divine authority of the Universal Church, and thereby to make all authority for faith merely human, is to convert all doctrine into the subjective imagination of each several man. It becomes a kind of waking dream. For what is dreaming but the perpetuity of human thought running on unchecked by waking consciousness, which pins us down to order and rule by fact and by reality? In sleep the mind never rests; it still weaves on its own imaginations. When we sleep

perfectly, we are unconscious of what is passing in our minds; when we sleep imperfectly, we say we dream, that is, we remember. When we awake, these visions fly, because matter-of-fact, the eye of our fellow-creatures, common sense, that is, our waking consciousness, brings us back. In like manner, the visible Church, with its rule of faith, its authoritative teaching, its order, its discipline, its worship, is that outer world in which we move. It keeps the spiritual mind in limit and in measure. Dissolve it, and the mind weaves on in its own fancies, throwing off heresies, eccentricities, and falsehood. Let Germany and England be the witness.

Take, for example, the Rationalism of Germany. In its first age, after the Reformation, Lutheranism was rigorously orthodox until it became insufferably dry; and then the soul in man, thirsting for the waters of life, of which it had been robbed, sought to satisfy itself in a sentimental piety, and by recoil cast off orthodoxy as a thing dead and intolerable. This reaction against definite statements of doctrine at a later stage produced the theory that the whole truth may be elicited out of the human consciousness. From whence in the end came two things: one, the theory that sin had no existence; that it is a philosophical disturbance of the general relations of the Creator and the creature; the other, that a historical Christ had never any existence. Such are the

results of the subjective states of the human mind when the objective teaching of divine authority is lost.

And now, one more consequence must be noted. When the objectivity of truth is lost, the obligation of law is gone. What is it that binds us by the laws of moral obligation? I pass by the mere laws of nature. I speak now of those higher laws which come from revelation, and I ask, What is it which binds the conscience? The Divine will revealed in those laws. But on what authority are these laws assured to us? and by whom interpreted? Is it by human authority? Can one man bind another by moral obligation to take his view or interpretation of the will or law of God under pain of sin? Can he put forth his view as a term of communion, if communion be a condition of life eternal? Is it possible for a creature to bind his fellow-creatures under pain of sin unless he possess Divine authority to do so? The laws of God do not bind His creatures unless they are made known to them; though, in right, they bind all creatures eternally, yet, in fact, they need revelation to bring home and apply their obligations to the conscience. A doubtful law is not present to the conscience. If a law is uncertain, it is no law to us. It must be clear and definite both in its injunctions and its authority. I ask, then, what is the source of clearness and defi-

niteness in the law and truth of God but the Divine authority of God, not eighteen hundred years ago, but in every century since, in every year, in every day, in every hour, brought home to and in contact with the moral being of each man? Let us take an example. Is it not a law, binding under pain of sin and eternal death, that we should believe the faith? Then no human authority can be the imposer of that law on us. Is it not a law on which we shall inherit eternal life, that we be subject to the authority of God's Church on earth? Then that authority must be divine. Is it not also binding, under pain of sin, that we preserve the unity of the Church? Then the law of unity is a divine law, delivered and applied to us by a present Divine authority.

Let us pass to one more point, and it shall be the last. When the divine authority, the objectivity of truth, and the obligation of law applied to us by that divine authority, are gone, where then, I ask, is revelation? "This is life everlasting, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." Hither have we come down, step by step. We have descended as we ascended. We have come down from the highest round of the mystical ladder, at the head of which is the Divine Presence, to the cold ground, barren and bleak, to natural morality and natural society, to human intellect and human conjecture.

We read in prophecy that Antichrist shall come. And in the heated imagination of schismatics and heretics Antichrist has been enthroned in the chair of the Vicar of Christ Himself. But if I look for Antichrist, I look for him by this token, "Every spirit that dissolveth Jesus is not of God, and this is Antichrist."* This, then, is the mark of Antichrist, to deny the Incarnation of the eternal Son; to deny the Revelation of God springing from it; to deny the mystical body of Christ, the universal Church, and the Divine empire of faith. "Every spirit that dissolveth Jesus," every spirit that looseth the bonds of this unity of Jesus; every theory that reduces man from the kingdom of God founded upon the incarnation of His Son, from the guidance of the Holy Ghost, to mere natural society and mere natural reason; this is Antichrist. And if so, where shall we look for it? I look for it where Protestantism has blighted the earth.

And now, finally; when I began I said that I spoke not as a controversialist. I should feel this subject were dishonored, if I were to treat it as a mere argument. Greater things than argument are at stake,—the honor of our Divine Lord and the eternal salvation of souls. How great is the dishonor, of which men think so little; as if truth were a sort of coin, that they may stamp and change, and

* 1 St. John iv. 3.

vary its die and fix its value, and make it in metal or paper as they will! They treat the truth as one of the elements of human barter, or as an indulgence which a man may hold and use for himself alone, leaving his neighbor to perish. "This is truth to me; look you to what you believe." What dishonor is this to the person of our Lord! Picture to yourselves this night upon your knees the throne of the Son of God; cherubim and seraphim adoring the glory of Eternal Truth, the changeless light of the Incarnate Word, "yesterday, to-day, and for ever the same;" the heavenly court replenished with the illumination of God; the glorified intelligences, in whose pure spirit the thought of falsehood is hateful as the thought of sin;—then look to earth on those whom the blood of Christ hath redeemed; look on those who in this world should have inherited the faith; look at their controversies, their disputes, their doubts, their misery; and in the midst of all these wandering, sinning, perishing souls, look at those who stand by in selfish, cold complacency, wrapping themselves in their own opinion, and saying, This is truth to me.

Think too of the souls that perish. How many are brought into the very gulf of eternal death through uncertainty! How, as every pastor can tell you, souls are torn from the hand which would save them by being sedulously taught that the dead-

liest sins have no sin in them; by the specious and poisonous insinuation that sin has no moral quality; how souls have first been sapped in their faith as Satan began in Paradise, "Yea, hath God said?" that is, God hath not said. This is perpetually at this hour going on around us; and whence comes it? Because men have cast down the divine authority, and have substituted in its place the authority of men, that is, of each man for himself.

And now, what shall I say of England, our own land, which a Catholic loves next to the kingdom of his Lord? It is now in the splendor and majesty of its dizzy height, all the more perilous because so suddenly exalted. What is the greatness of England? Is it founded on Divine truth, or on human strength and will? Is it material, or is it moral? Has it attained this mighty altitude among nations by the power of moral elevation, or is it the upgrowth of mere material strength? Let us analyse it. What is it that makes England great in the world? Colonies which fill the earth. What are the morals of those colonies? How were they won, how have they been kept? Armies. What are the morals of armies? Fleets. What are the morals of fleets? Commerce. What is the morality of traders? Wealth. "The desire of money is the root of all evils." Manufacture. What is the state of our mines and factories? And whence comes the in-

dustry of England? The nerve, the sinew, the strength, and the perseverance are moral; but what is the purity, the truth, the meekness, and the faith of those who wield this industry? And whence comes this mighty power of manufacture? Shall I not trace it to its one true source if I find it in the skill of applying science to subdue the powers of nature to the dominion of man? The mighty bubble of wealth, commerce, and splendor, may be traced back to this: that the skill of an intellect and the tact of a hand have taught the English people more cunningly than any nation of the world to apply physical and mathematical science to the production of material results. But where is the morality of this? I deny not to England great moral qualities, which we may also trace back to Catholic days. We see them in times past, in the Norman and the Saxon ages. Nay, we may go further. We may find the same love of truth and social order, with other great moral laws, in the German race, as described in Pagan history. We deny not these; but moral virtues which existed before faith are not the fruits of faith; and the greatness of England, so far as I have traced it, is material and not moral.

And now, last of all, let me ask another question. What, for three centuries, has been the history of the Faith in England? I pass over the controversy

of the Reformation, first, because we are of one mind about it, and next, because it would but beg the question of an objector. I would ask, Is it not an undeniable historical fact, that from the time of Queen Elizabeth down to the time of the revolution of William the Third, there was a perpetual diminution of belief in England, and a perpetual growth of infidelity and scepticism, until, after 1688, the free-thinking philosophy formed for itself a literature that stood high in the public favor of England? The Established Church had wasted itself by internal conflicts. It lost its most zealous members by perpetual secession and by the formation of a multitude of sects. Though the Prayer-book and the Articles were unchanged, the living voice of the Church, that is, its true doctrine, varied continually from doctrinal puritanism to Arminian Anglicanism. The clergy spent themselves in domestic controversy; while the laity became worldly, latitudinarian, and unbelieving. And yet it was not from among the laity, but from among the clergy and the hierarchy, that the hardly concealed Socinianism of Hoadly arose and spread in force. Such was the internal state of the Establishment. Without and around it the doctrine of faith decayed faster and deeper. Doctrine after doctrine was disputed and gave way; the doctrine of Sacraments, of the Atonement, and of inspiration, perpetually lost ground, until we

descend to the level of the Deist in the beginning of the last century. Can these facts be denied? The course of England was downward in faith, because human authority, in the stead of divine, had enthroned itself in the Reformation. That which in Germany produced pure Rationalism, in England, but for the interposition of God, would have produced the same general unbelief of Christianity.

Then began a reaction. Take the history of the last century and of the present, and tell me whether I do not truly describe the intellectual progress of England when I say that there has been one continuous and ascending controversy from the beginning of the last century to this hour? First, it was a controversy against Deists, to establish the fact of revelation. Next it was a controversy against sceptics, to prove the inspiration and authenticity of Holy Scripture. Then it was against Arians in proof of the doctrine of the Holy Trinity. Then it was against Socinians on the doctrine of the Incarnation. Then the controversy of the day was on the doctrines of grace. At a later period of the last century it was on the doctrines of conversion, repentance, contrition, the interior life of God in the soul of man. What has been the controversy of the last twenty years but an effort to restore faith in the Divine institution and supernatural grace of Sacraments? What is all this but the remnant of

faith struggling to recover the inheritance it had lost? And what has come now to put a complement and close to this upward movement? Now, when the mere human origin and authority of all other teachers has been revealed by their visible departure from the faith, comes one truth more to fill up the order and series of our Baptismal Creed, and to give Divine certainty to all that had been re-established. The Divine authority of the Universal Church has again reconstituted its visible witness in this land. The See of Peter has restored what our fathers forfeited; and after three hundred years the Divine Voice speaks to faith through the Catholic Episcopate of England once more.

Are these things without a purpose? If there be any here who is still without the Divine tradition of the faith, let him see in these facts the tracings of the finger of God, which, as the hand of a man upon the wall, shew His purpose. The Divine authority of the Universal Church is again among us, and lays again its obligation upon your conscience. He calls you, whoever you be, to submit to his teaching, to exercise the most reasonable act of all your life, to bow your reason to a Divine teacher, and to fulfil the highest act of the human intelligence—to learn of its Maker.

Out of the Catholic Church two things cannot be found, reality and certainty; in the Catholic

Church these two things are your inheritance. Then tarry no longer. "With the heart we believe." It is not a struggle of the intellect, and I am not contending with you in an intellectual contest. I call upon your will to make an act of faith. Preventing grace illuminates the understanding, and there tarries. It tarries that it may put man on his probation, to see whether he will correspond or no to the light that has been granted. Correspond, then, with the light you have received. Answer while yet you may: "Speak, Lord, for Thy servant heareth. My heart is ready. Not Thy truth fails, but my faith is weak. I do believe, Lord: help my unbelief."

THE END.

God is a Spirit and they that worship him
must worship him in Spirit and in truth

This man was born there.

Ps. LXXXVII.

Sharon, Litchfield Connecticut,
Lumber as stated Invoice
Crawling for Chimney, Wood Work
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Coating Chimney - Whitewashing
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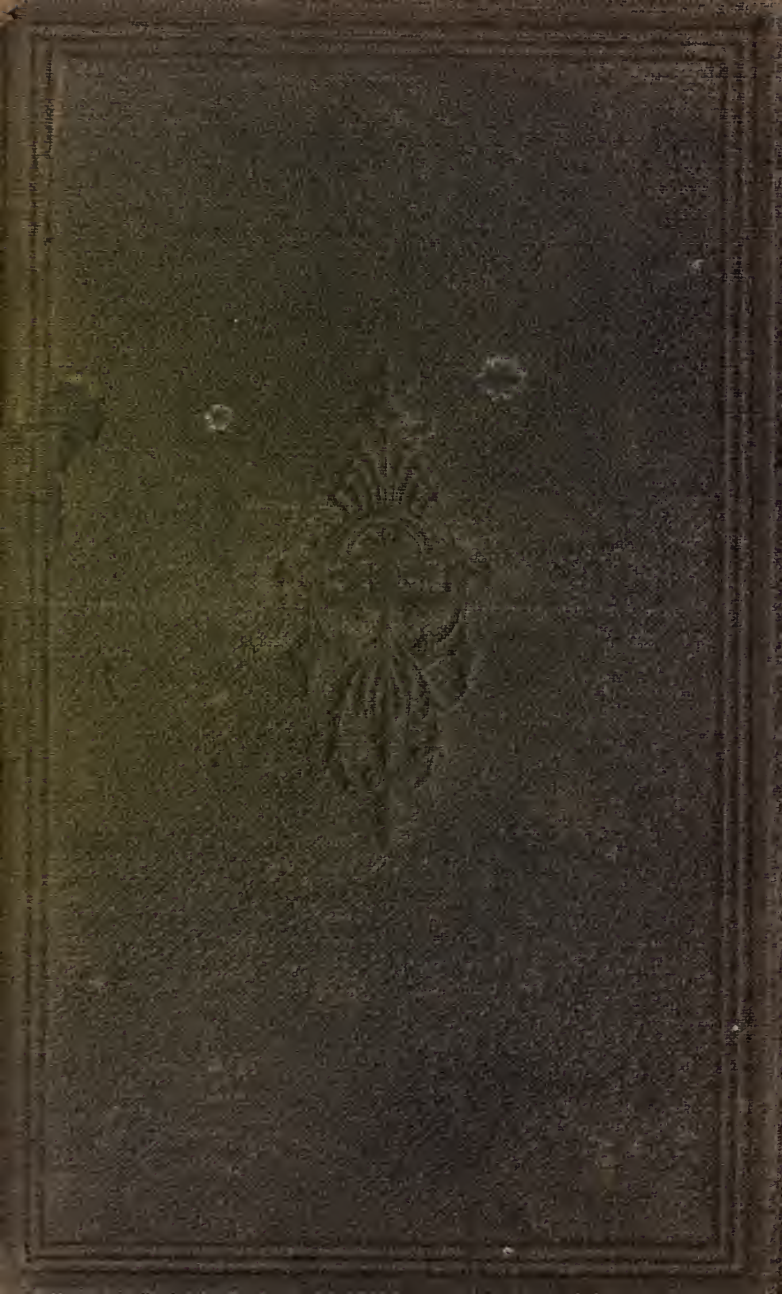
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